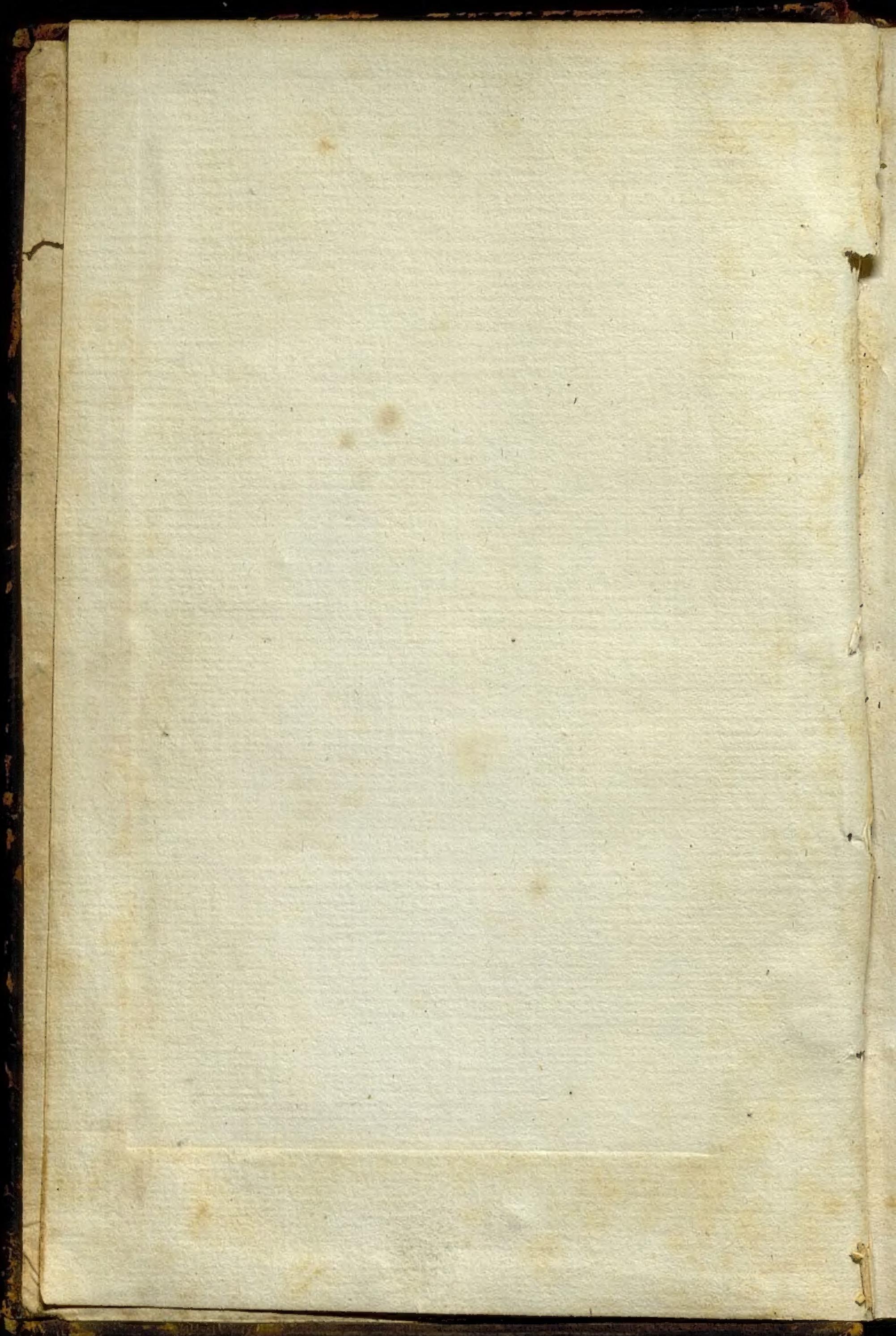


404



M
J.

before the first Vol.

A MAP
of the

NORTHERN ASIA *as it was about the time of the Grand Invasion of the Tatars into the Southern parts of Asia under the Conduct of Zingis Chan*

*Adapted to the Genealogicall
History of the Tatars.*



A GENERAL
HISTORY
- OF THE
Turks, Moguls, and Tatars,
Vulgarly called
T A R T A R S.

TOGETHER
With a DESCRIPTION of the Countries
they inhabit.

In Two VOLUMES.

- I. The Genealogical History of the *Tatars*, translated from the *Tatar MANUSCRIPT* written in the *Mogul Language* by *Abu'l Ghâzi Babâder, Khân of Khowârazm.*
- II. An Account of the PRESENT STATE of the *Northern Asia*, as it includes *Grand Tatary*, (or the Countries possess'd by the *Moguls* and *Tatars*) and *Siberia* : With some Observations relating to *Great Russia, Turkey, Arabia, Persia, India and China.*

With Two MAPS exhibiting the Antient and Present State of GRAND TATARY.

The whole made *English* from the *French*, with several Improvements and Additions.

L O N D O N :

Printed for J. and J. KNAPTON, J. DARBY, A. BETTESWORTH, F. FAYRAM, J. OSBORN and T. LONGMAN, J. PEMBERTON, C. RIVINGTON, F. CLAY, J. BATLEY, and AARON WARD. M.DCC.XXX.

ARMED
THE KING'S FRIENDS

OF M. 1730

ЛЮДИ
СЛОВО
СВОЕВРЕМЕННО
БЫЛО СЧЕТАТЬ

The Lawyer With a Decree from the Committee of the Imperial

23 MUGV ovT at

—пакъ земѣт сѣтъ виѣти! Кто ѿдѣлъ? Сѣтъ! —
пакъ ти едеши на Море? — Ты сѣтъ моря вѣсї
вѣсї! — Сѣтъ! — Удѣшиши! — Сѣтъ! — А то чѣмъ?

III. An Account of the Present State of
the War, with the Changes made
to the Country before this Year by
the Armies of France and England.

GRAN TÀN CÁC

The above note from the President with
respect to the Abolition

И О С И О Д



ХОРЕЗИДЕНТСКАЯ
БИБЛИОТЕКА

КОЛЛЕКЦИЯ РЕДКИХ КНИГ

Инв.№ 2176



THE TRANSLATOR's PREFACE.

A History of the several Branches of the Tatars is a great Curiosity; and this which we here present the Publick has the better Claim to its Regard as coming from a Tatar himself: tho' possibly there are some, who, according to their narrow way of thinking, may reject it for the same Reason.

But whatever such Persons may fancy, 'tis certain the Tatars have made themselves remarkable for Erudition as well as Arms. That Zeal for the Encouragement of Learning which passed thro' the several Successions of Persian Kings, did not cease upon the Conquest of the Tatars, but descended even to them. It is to Hulaku, surnamed Il Khân, the Founder of their Monarchy in Persia, that we owe the Astronomical Tables of Nasîr al dîn al Tûsi, called from him Ilkhanian. He built a magnificent Observatory at Marâgha in Persia, and invited thither all the great Astronomers of his Time to observe the Motions of the Heavens. Gazan, or

a

Kazan

The Translator's PREFACE.

Kazan Khân his 6th Successor, caused *the History of the Moguls and Tatars to be written by his Wazîr (or as we write it Vizier) Fadl allah, from which the present History is chiefly extracted: and Abu sayd Khân the Great is remark'd to have spent most of his Time in Study.

If we pass from the Descendants of Zingîz Khân to those of Timûr-beg, or as our Author calls him Amîr Timûr, we shall find that Love for Learning still continue. Besides the magnificent Academy and Observatory erected at Samarkant, the first by the last mentioned Hero, and the other by his Grandson Ologh Beg; this last Monarch has made himself famous, among other things, for the Tables of Epochas, and the fixt Stars, which go under his Name, and will always remain as Monuments both of his Learning and Inclination to promote the Sciences. It is no Novelty in the East to find Kings among their Authors, and the Book before us is an Instance of two, the Father and the Son, who were both Khâns of Khowârazm.

Genius of the Tatars It may appear at first sight a little out of the way to draw an Argument of the Tatar Genius proved from their Conquests: Events which we shall be told perhaps are the Effects of brutal Force, and in which Numbers only have had the Decision.

But whoever shall place those three great Tatar Heroes in his view, I mean Zingîz Khân, Timûr-beg and Zungh-te, the last Conqueror of China; and shall consider from how small a Beginning, and by what degrees, they rose to such immense Power; the potent Neighbours they had to struggle with on all sides, and the various Turns of Fortune they underwent before they could even secure themselves at home: In short, that each of them, comparatively out of nothing, enlarged his little Canton to a prodigious Empire; and in the Compass of a single Reign, nay in a few Years of that Reign, con-

The Translator's P R E F A C E.

iii

quer'd considerably more than the Romans did in 500 Years : These Facts, I say, weigh'd by a Person of Sense in all their Circumstances, as deliver'd to us by the Historians, whether Asiatick or European, who have wrote their respective Lives, must constrain him to acknowledge that nothing less than the most consummate Genius could be capable of conducting such Grand Designs ; and make him look upon the Heroes who form'd and executed them under so many Disadvantages (according to the just Remark of the French Editor *, with regard to Zungh-te) as infinitely superior to our Alexanders and Cæsars.

Our Contempt for the Tatars would still lessen North perhaps, did we consider how nearly we stand related to them : that our Ancestors came originally from the North of Asia, and that our Customs, Laws, and way of Living were formerly the same with theirs : In short, that we are no other than a Colony of Tatars. It was from Tatary those People came, who under the successive Names of Kym-brians, Titans, Kelts and Gauls, possessed all the Northern Parts of Europe, and establish'd a mighty Empire there and in Asia, long before Greece was a Nation, or Rome had a Name. And what were the Goths, Huns, Alans, Swedes, Vandals, Franks, and other Tribes of People, who many Ages after descending southward overthrew the Roman Empire, but Swarms from the same Hive ? These Islands of ours beyond all doubt were peopled from Gaul ; and the Keltick Language which still subsists in French Britany, Wales, but more eminent- ly thro' out Ireland (and which for its great Antiquity and Use, in explaining the Antiquities of even Greece and Rome themselves, ought highly to be valued) is a Demonstration that the Inhabitants are descended from that Tatar Nation. As for the Saxons, Danes and Normans, who in the latter Times made

* Pag. 771.

The Translator's PREFACE.

successive Conquests of England, every one knows, or at least believes, they came originally from Tatary.

Saxons
from Kip-
jak.

I might be able perhaps to carry this Point further, and alledge, not without some shew of Probability, that we are akin to the very Uzbeks whose Khân was the Author of the present History, since there appears a great Connection between the Saxon and the antient Language of Kipjâk, or Kipchâk, of which we have a Specimen in the 4th Epistle of Busbequius, out of the Language of the Inhabitants of Krîm, who are originally of Kipjâk as well as the Uzbeks. Busbequius owns their Speech, Manners, and Countenances to have a great resemblance with the Germans, but supposes the Krîm Tatars to be descended from them; nay, he brings it so near as to fancy they might be Saxons transplanted thither by the Emperor Charles the Great, in order to account for that Agreement. And our Conjecture will still appear more probable, in case there be any truth in the old Swedish Chronicles, which bring the * Swedes from Kashgar.

This Affinity between us and the Tatars ought to render a History of them the more acceptable to us; and indeed a faithful and exact Chronology from antient Times of that extensive People would be of great Use in fixing their Migrations and Settlements from time to time in all Parts of Europe; but it is but of late that they have begun to keep Records of their Affairs any more than we; and their Antiquity is to be proved by the Testimony of other Nations, and not by any Monuments of their own.

It is not easy to fix the Date when Learning passed into the Countries beyond the Oxus or Amu; but it may be presumed it is of a standing as old as the Name of Bukharia, one of the principal Provinces: Bukhar, as our Author tells us †, signifying in the Mogul Language a learned Man,

* Hist. Gengh. Khan, p. 116. † Pag. 108.

because,

Learning
settled
early be-
yond the
Oxus or
Amu.

The Translator's P R E F A C E.

V

because, says he, all that have a mind to be instructed in the Languages and the Sciences go into Bukharia. This, at least we are certain of, that Learning appeared very early there in the Times of the Arabians, and continued to flourish in those Provinces till the last Conquest of them by the Uzbeks, who are the present Possessors of Great Bukharia and Khowârazm, both of which have bred numbers of very famous Men: of whom for Bukharia I shall only mention Abu Aly Ebn Sina, vulgarly called Avicenna, and for the latter Abu Rihan, surnamed Al Biruni, the great Astronomer; who besides is the Scotus, or Doctor subtilis of the Mohammedans, and even surpassed Ebn Sina. At present indeed Learning is brought to decay in those once flourishing Countries, thro' the Rapines and Oppressions of the Uzbeks; and Khowârazm, which in the Time of Mamûn Ebn Mamûn was full of learned Men, we are told now by the Son of our Author*, contains scarce any at all.

However, Abu'lghâzi Khân was not destitute of Abilities suitable to his Undertaking; and, if you will believe himself†, he had the Art of writing History, as well as of War. This at least appears, that he understood the Turkish, the Persian, and perhaps the Arabik, besides the Mogul Language, in which he wrote his Book. And after all that can be said, every People are best able to write their own History. Other Nations, be they ever so near Neighbours, or superior to them in Politeness and Genius, cannot possibly be so well acquainted with their Affairs as themselves: And it is obvious from the Mistakes committed by the Persian Historians, that for a History of the Uzbeks one must have recourse to an Uzbek.

The Original, as the royal Author tells us, ‡ was History extracted partly from the Books written on whence this Subject, and partly from particular Me-

The Au-
thor's Abi-
lities.

extracted.

* Pag. 374.

† See his Preface.

‡ Pag. 68.

The Translator's P R E F A C E.

moirs of divers Mogul Tribes. The Number of these Books he informs us elsewhere * were eighteen, of which he only mentions Khoja Rashid as the Chief. This Author is the same whom de la Croix in his History of Genghiz Khan, Herbelot and others, cite under the Name of Fadl allah. He is the first who wrote a History of the Moguls and Tatars at the Command of Gazan Khan before mentioned, from several Original Memoirs which that Monarch had collected by means of one Pulâd, or Fulâd, mentioned p. 30. who was sent into Tatary for that purpose. The first Volume, for Fadl allah's Work consists of three, is in the French King's Library, and has been translated by M. de la Croix the Son : And as it is the most authentick Account of the Original of the Tatars perhaps to be met with, it could be wish'd some kind Hand would communicate it to the Publick, as well as some other Translations of that Gentleman mentioned in the Preface to Timûr-beg.

Contents
of it.

Why cal-
led Genea-
logical,

Abu'l Ghâzi Khan has divided his History into nine Parts. The two first contain the History of the Moguls and Tatars, with an Account of all their Tribes, from Turk the first Founder of their Nation down to Zingîz Khan ; the third relates the Life and Actions of that great Conqueror ; the fourth, fifth, sixth, seventh and eighth treat of his four Sons and their Successors, in the respective Quarters of the Empire into which he divided it among them at his Death ; and the ninth contains a particular History of the Khâns who have reigned over Khowârazm, from the Conquest of it by Shâh Bakht Khan to the Death of the Author Abu'l Ghâzi Khan, which happen'd in 1663. Throughout his History he has been particularly careful to mark all the Revolutions in each State, and give us the Pedigree of the new Family, which on such Occasions ascends the Throne ; and that is the reason, I suppose, why he entitles it a Genealogical History, rather than

a History of Successions, or the Reigns of the Tatar Monarchs, which seems to suit it better.

It is certainly a Satisfaction to know what any Original Nation have to say of themselves, whether it be of the Ta-authentick or not ; and we find by the Account given here that the Original of the Tatars is fabulo-lous as well as that of other Nations. We have no authentick Proof that Turk the common Ancestor of these People was the eldest Son of Japhet, if there was ever such a Man. The History of Ogûz Khân, Founder of the first Empire of the Moguls, is a mere Legend. The Division which his Son makes of the Empire among his forty eight Relations, is possibly to account for the different Tribes and Nations into which Tatary is divided ; and the long Wars and various Success after that between the Moguls and Tatars, seem to be only to display the Power of those two Rival Nations, and fill up the vacant Ages. At last the Tatars prevail in their Turn, and overthrow the Empire of the Moguls, the very Name of whom for four hundred Years is lost in the Mountain of Irgana Kon*. That of the Tatars seems to be lost too, for we hear nothing of them during that time any more than of the others. Their melting their way out of the Mountains with seventy Bellows, is a whimsical Invention. It is not very probable that the Posterity of two Persons only and their Wives, who went into Irgana Kon, should become so numerous in 450 Years, as without the Knowledge of Arms to beat the Tatars, a People long inur'd to War at the first Onset, and

* In all likelihood this Fiction of the Moguls being inclosed in the Mountain of Irgana Kon, took its Rise from one of the like kind, which we find in Arabik Authors relating to the People of Yajûj and Majûj, or Gog and Magog, whom they suppose to be inclosed within the Mountain Cocaia or Caucasus, at the further end of all the North of Asia, so steep that there is no ascending it. See Geog. Nubiensis, p. 248, & 267. & D'Herbelot at Jagiouge & Magiouge,

The Translator's PREFACE.

totally over-turning them, establish their Empire a second time. In short, they cannot carry their History farther back than their famous pretended Sally out of Irgana Kon, should we allow it genuine so high up: but it is to be suspected they had only some traditional and general Knowledge of their History before Zingîz Khân, of which Pulâd gather'd the scatter'd Fragments, as has been already observ'd.

Proved from the Chronology. This appears still plainer from the Chronology, of which there are only two Periods mentioned in the first Part of the Tatar History; the first is from the Reign of Ogûz Khân to that of Zingîz Khân, which is said* to contain the Space of about 4000 Years: so that reckoning back from the beginning of the Reign of Zingîz Khân in the 13th Year of his Age, the end of that of Ogûz Khân will fall in about the Year 2824 before Christ, which runs it up 500 Years beyond the Flood, and makes him contemporary with Kainan or Methuselah, instead of Kayunarras, first King of Persia, who was no Antediluvian, according to the best Historians.

The second Period of Time is mentioned † on occasion of the Name of Kayath, which coming from Kayan, who enter'd with Nagos into the Mountain of Irgana Kon, our Author says was lost for about 3000 Years, till revived in the six Sons of Kabul Khân, Zingîz Khân's Grandfather. By this Reckoning there were not quite 1000 Years between Ogûz Khân and Kayan; and taking away 450 for the time of the Moguls Abode in Irgana Kon till their sallying forth again and overthrowing the Tatars under Bertzena Khân, there will remain an Interval of 2550 Years from this last Khân to Kabul Khân, which is too much by at least two thousand of the Number, considering the History places but seventeen Khâns in Succession between them; and allowing each of them thirty Years to his Reign, which is more than

* Pag. 47. † Pag. 154.

we ought by Chronological Rules, the Sum of them all will amount but to 510 Years; whereas according to our Author's Computation they must be allowed 250 Years apiece. 'Tis true, the allowing about 3000 Years for the Reigns of twenty Khâns between Bertzena and Zingîz Khân, is proportion'd well enough to the 1000 allowed for those between Ogûz Khân and Kayan, which are but six; but then where is the Probability, I might say Possibility, of such long Reigns? besides, if we may depend upon the Authority of Ebn Abd-allatîf, cited by de la Croix*, who affirms that Buzenger, (by our Author called Budensir Mogak, the 11th in Succession from Bertzena, and 9th in degree before Zingîz Khan) lived in the Time of Abu Moslem, and D'Herbelot † observes they corresponded together, the Tatar Chronology must be false: for Abu Moslem, who was Governor of Khorasân, flourished about the Year of the Hejrah 132, or of Christ 749. at which time he expelled the Family of Ommiyah, and raised that of Abbâs to the Khalifat: so that if Budensir Mogak was his Contemporary, he must have reigned about 427 Years before Zingîz Chân; whereas according to the former Calculation his Reign must have preceded that Conqueror's 1350 Years, and falls in with the time of Antiochus Epiphanes, the 11th Syro-Macedonian King, about 174 Years before Christ.

I am obliged to shew the Defects of my Author, All Nations have mixt Fable with their History.
in order to prevent the Reader's being misled by a wrong Notion of Things relating to the Tatar Antiquities: but we are not to condemn the Whole for the Faults of a Part. If a History is to be rejected for having Fable mixt with it, what History would be read? for all Nations have in the Accounts they give of their Original blended Fiction more or less with the Truth; and our own Histories are no freer from this Abuse than that of the Tatars.

* Hist. Genghiz Khan, p. 8, † At Buzangir.

The Translator's PREFACE.

tars. A Nation once become powerful never cares to look back upon its obscure State, but would fain be thought to have always been considerable; and the Historians zealous for the Glory of their Country, endeavour by the help of Invention to put it upon a level with their Neighbours for Antiquity as well as Power; in which however they are generally so unskilful as to leave Marks by which their Forgery is detected.

Tatars and Persians Rivals in History as well as Arms. The History within this Period seems to be framed in opposition to the Persian, which is the only History we know of, except the Chinese, that mentions the Tatars, and which by the way is no more to be depended on for the better part of that Interval, especially in what regards Tatary, than the former. It must be observ'd that these two Nations have always been at Enmity together; and the Historians of either Party resolving to draw all the Honour to their own side, have endeavour'd to raise the Glory of one at the Disadvantage of the other.

The Persian Historians make Tur, the Founder of the Turkish Nation, to be a Son of one of their first Monarchs, and represent their Kings as often overcome and made tributary by their Heroes. 'Tis true, they admit Afrasiab, King of Turkestan, reigning over Persia by Conquest for some time; but then the Persians upon his Male Administration turn him out again: and the continual Run of Advantages which they give their Nation over the Khakhân, King of Tatar, and the People of Abtela (who are the Khaganos and Ephthalites of the Greeks) makes the Turks and Tatars (for their Histories make no mention of the Moguls before Zingîz Khân) always appear in a Light much inferior to themselves thro' the whole Course of their History.

The Turkish or Tatarian History on the other hand extols the Exploits of their antient Kings in its turn; and having been framed much later than

the Persian History, and that

that of its Neighbours, gives the Turks those Advantages over the Persians, which the Persian Historians gave their Nation over the Turks. The Inventors of these Histories, who lived in the flourishing Times of the Moguls Empire, disdaining to allow the Persians, who were then under their Dominion, ever to have held their Ancestors in subjection, have taken care not to insert any thing that may look that way. On the contrary, Ogûz Khân, Grandson of Mogul Khân, is made to over-run Irân or Persia at large after the Death of Kayumarras; and Afrasiab, whom the Persians acknowledge as a great Hero and Conqueror of Persia, is mentioned only as a King of a dependant or inferior Monarchy, and not in the Line of Mogul or Tatarian Emperors.

There is a certain Period in the History of all Tatar Nations, which separates the Spurious from the genuine, and beyond which one cannot be sure of the Truth. The Reign of Zingîz Khân stands in the same Point in the History of the Tatars, as Romulus does in the Roman, and Mohammed in the Arabian History. But however uncertain or obscure the Tatar History may be before the Appearance of that Conqueror, we may depend upon what has been written of their Affairs since his Time, as being authorized by faithful Records; for that warlike People having made themselves famous throughout the East by the Conquest of the most flourishing Kingdoms of it, their Actions naturally became the Object of History in those Countries for more than two whole Ages; that they held the Empire over them, under the Descendants of those two mighty Conquerors, Zingîz Khân and Timûr Beg.

It must be confess'd our Author is too concise throughout, except in his second and ninth Books. He intended * to have written more fully of the Empire and several Branches of the Moguls; but be-

The Translator's P R E F A C E.

Unac-
quainted
with the
several
Parts of
the Tatar
History,

And of
that of his
Ancestors
in Kipjak.

Defective
in the His-
tory of
Khowâ-
razm.

ing seized with a violent Fit of Sickness; he was obliged to abridge his Work that he might not leave it imperfect at his Death, which yet overtook him * before he could finish it. We also find in this Author a Knowledge of foreign Countries very limited. What an absurd Description does he give of Alexander's Wall, and of the Nation of Yadsutz Madzuth †, which is a Corruption of the Arabic Yajûj and Majûj, or Gog and Magog? But making an Allowance for a Fault which he has in common with the Arabians, Greeks and Romans themselves, one would be apt to think no part of the Tatar Affairs should be unknown to a Tatar Prince who professes to write the History of them; and yet it is plain he was but little acquainted with the Khâns, the immediate Successors of Zingîz Khân in the Empire of the Moguls, who reigned in the Eastern Tatary, breaking off with Coplai Khân the fourth Emperor. He breaks off as abruptly with Amîr Timûr, without informing us who were his Successors in Ma wara'l nahr, till it was conquer'd by Shâh Bakht Soltân above fourscore Years after. Of all the Khâns who had reigned in Kashgar of the Race of Zingîz Khân, he mentions none but Togalak Tîmur Khân, and his Son Khisser Khodisa, or Kesra Khoja Khân, who succeeded Amîr Timûr: But as for those who came after Kesra Khoja Khân, he only observes that they were of his Posterity; nay he confesses himself ignorant of the Successors of Hâji Geray Khân of

Kipjak (who died about 1475) further than that the Khâns of Krîm are sprung from one of his Sons; tho the Khâns of Khowârazm and Great Bukharia are collateral Branches of the same Family, being all descended from Zuzi Khân, Son of Zingîz Chân.

One might also have expected this Author would have carry'd back the History of his Country into

* Pag. 358.

† Pag. 43.

its

its flourishing Times, and given an Account of the Empire of the Khowarazmians which continued for about 138 Years under seven, some make nine Monarchs, and was not inferior to that of the Moguls for Extent, when Zingiz Khân invaded Soltân Mohammed. They were the Inhabitants of this Country (mentioned in the Writers of the holy War by the Name of Khorosmins, but unknown to them and to almost all the Historians since as to the Parts from whence they came) who driven out by the Moguls, fled towards Syria, and gave the Christians in the Holy Land that fatal Blow about 1242, which they never could recover afterwards.

There is also in this History an Omission of several other Successions, particularly those of Turkestan, the Kâlmaks, or Kalmûks, and the Mungals. 'Tis to be observ'd also, that in several of his Successions he puts in but one Khân, where de la Croix mentions two or three, as in that of Kipjak, (tho I don't charge this as an Error on him) and the Dates of their Reigns are very rarely added. But these Defects are recompensed by a Recital of a great many Particulars which are to be met with no where else: for besides a circumstantial History of the Uzbeks, his Ancestors, who have reigned over Khowârazm since Shâh Bakht Soltân con-
quer'd it, which is the Subject of his ninth Book, thor exact and seems to have been the Author's chief Design, in his History we have intermixt with it in a good measure that of the Uzbek Ma-wara'lnahr also, on occasion of the almost continual Wars between those two neighbouring States; by means of which we are able not only to rectify several Mistakes in Teixeira's and de la Croix's Account of the Uzbek Khâns who have reigned in that Country, taken from the Persian Historians, but to bring them down to the Time of our Author. To this may be added several Particulars occasionally mentioned relating to the Form of Government

The Translator's PREFACE.

Government, Manner of Fighting, and other Customs among the Tatars: In short, the History of Asia receives several Improvements from this Abridgment.

And in his
Account
of the
Turkish
Tribes.

But there are two Things for which this Author is chiefly valuable. The first is his Description of the several Turkish and Mogul Tribes, and the Countries they did originally or at present do inhabit, which takes up the best part of the second Book; not to mention his Account of the Turkman Tribes in the ninth. 'Tis probable this Part is not so complete as it would have been had the Author's Health permitted him to have written more fully on those Matters as he designed; yet it is much more perfect and exact than the scatter'd and confused Account we find of some, not all of them, in M. de la Croix's History of Genghiz Khan, and may serve well enough till we can get a complete Translation of Fadl Allah's History before mentioned, which is the first and best that was ever wrote of the Tatar Nations in any other Language but their own.

Gives
Light into
the Geo-
graphy of
Grand
Tatary.

The second thing which makes this Author valuable, is the considerable Light he gives us into the Geography of Tatary, and particularly Khowârazm, which before we were almost entire Strangers to. There is not a Town nor scarce any Place of note in that Country, but what is mentioned upon occasion of some warlike Action or other, or of the frequent Partitions that have been made of them. We knew not before this Author discover'd it to us, that the River Amu divides it self into two Branches in the Country of Khowârazm; and that one of them having quitted its antient Course to the Caspian Sea, turns northward, and throws it self into the Lake of Arall in the same Country. I shall only mention further, that by the Notices in this Author we find that Mankishlak, which is the only

only Port of Khowârazm, and the usual Ferry to and from the Province of Shirwân in Persia, ought to be placed at the Mouth of the southern Branch of the River Amu, in the most South Eastern Corner of the Caspian; whereas Geographers hitherto misled, I suppose, by the false or corrupted Journal of Anthony Jenkinson, have placed it on a large Bay in the North East Part of the same Sea and Country of Turkestan: which single Error has been the Occasion of introducing several others into the Maps of those Countries; as may be seen by de Lisle's late Map of Persia.

The French Editor draws an Argument for the Impartiality of our Author, from the Justice he has done to Amîr Timûr the great Enemy to the Family of Zingîz Khân; but besides, for the reason offer'd upon the Place, p. 174. I think it appears better from the Account which is given of Abu'l-ghâzi Khân in the 11th and 12th Chapters of the ninth Part, where mention is made of some Actions which seem to accuse him of Treachery and Cruelty, if not of Breach of Faith; but the Misfortune is, that we have not any History at present, I mean of the Uzbeks, either of Khowârazm or Great Bucharia to compare with it: and as for the Accounts of Travellers, their disagreeing with that given by Abu'l Ghâzi Khân can never be urged against his Veracity; since in the Opinion of all judicious Persons they must give way to the Authority of one who writes the History of his own Country Affairs; in consequence of which Maxim the French Editor, p. 309. has justly decided against Olearius, tho' one of the most exact Travellers, in favour of Abu'l-ghâzi Khân's History. I know of but two Travellers, and both Englishmen, that have been in Khowârazm since the Uzbeks became Masters of it, and their Accounts agree very well with our Author. The first is Anthony Jenkinson before mentioned,

The Translator's PREFACE.

mentioned, who travell'd thro' the Country in his way to Boghar, or Bokhara, in 1557, in the time of Hajim, or Azim Chan, as he calls him, of which we have taken notice, p. 270. The other is the Author of the curious Description of the Countrys which border upon the Euxine and Caspian Seas, printed at the end of Tavernier's Travels, under the fictitious Name of Astrachan. He observes, p. 109. "That in the Year 1620 there were great Wars in Yurgeach, or Jurgench, [Urgens] between the Khân and his Son the Prince of Yurgeach; who, overthrowing his Father in Battle, put out both his Eyes, and caused himself to be crowned King, ordering his younger Brother to be strangled: But the Lords of his own Party would not suffer it, but sent the Child to the Emperor of Moscovy." Which is conformable with what is related, p. 325. about the Death of Arap Mohammed Khân, and the Attempt made against the Life of the young Augan Soltân, by his unnatural and rebellious Brother Ilbars Soltân.

Etymolo- And by the way, I cannot help mentioning a-
gy of Kal- nother Passage of this last Author, p. 108. he
pak and tells us, "That the Calmuks are so called by
Kalmûk. "the other Tatars, because they wear a kind of
"Cap or Hats open before and bebind, with broad
Brims on each side; which Caps, he says, are cal-
led by the Moscovites Coulpaks:" in which,
if it be right, we see the Etymology both of the Kalmûks, or Kâlmaks, and Kara Kalpaks, as he tells us Kafachy Horda signifies a wild People. But why then should the Russians call some Kalpaks and others Kalmûks, and not rather all by the same Name? Meninski indeed confirms the Observation with regard to the first Term, and * tells us,

Kalpak, Kalpâk, or Kâlpak, is a Word both with the Poles and Tatars, signifying a furr'd Cap; but I find nothing in that copious Author tending to give any Light into the other Name, only that there is such a Word as Kâlmak, which signifies to remain, abide, and fall away, or to decay: so that we stand in need of further Information before we can determine on this Point; unless that of * Matthias a Micow and Herberstein † should happen to be right, who say they are called Kalmuks, because they are the only Nation among the Tatars who let their Hair grow; which yet is no more than a Lock ** on the Crown of their Heads: for as to its being compounded of an Arabic and a Tatar Word, || both signifying the same thing, intimating their being good Archers, according to the Explanation of a Kalmûk to the Gentleman I had it from, who asked him the Etymology of it; it seems to be too forced and far-fetch'd to be genuine, and to be devised in order to make the best of a Nickname, which they find is likely to stick by them, in spight of all their Endeavours to get rid of it.

The Publick is obliged for this History to the Swedish Officers remaining Prisoners in Siberia; for some of those Gentlemen, who were Men of Learning, having bought the Tatar Manuscript of a Bukhar Merchant who brought it to Tobolskoy, dish Priso-caused it to be translated at their own Expense into the Russian Tongue, and translated it afterwards themselves into divers Languages. But all those different Translations having been full of Faults, as well thro' the Ignorance of the first, as Carelessness of the latter Translators, the French Editor was obliged to employ above a Year to put this History in a Condition to be serviceable to the Publick;

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* De Sarmatia Asiana, cap. 7.

† Rer. Moscov. Comment. in Articulo de Tartaris, apud finem. ** Pag. 534. || Kalm, in Arabic, and Ok in Tatarian, as well as Turkish, signifies an Arrow.

nor could be ever have been able, he tells us in his Preface, to have brought it about, if he had not Translated had extraordinary Helps, notwithstanding he pro-
into seve- cur'd the Copy he made use of from the Hands of
ral Lan- one of the very Gentlemen who had got it translated
guages: at their Expense.

Improve- To make this Work still more serviceable, he
ments of hath added Remarks of his own for the Instruction
the French of the Reader in what regards the People, Places,
Edition. and other Particulars mention'd by the Author,
which needed Explanation. These Remarks, out of
which, with some few Additions, the second Volume
of this Translation is composed, are exceeding cu-
rious; and the Editor has good reason to value him-
self on having given the first true, and distinct
Notions of the present State of that vast Conti-
nent, and of the different Nations which inhabit
it. 'Tis true, in what relates to other Parts of
Asia, he has fallen into some Mistakes, which we
have taken notice of in their proper Places; but
that ought not to lessen the Reader's Opinion of the
rest, in which he has discover'd a great deal of
Judgment and very extensive Knowledge.

Who the Editor is, it would not be Manners to
discover, since he has concealed his Name: the
Reader may perceive in general, by his writing
the Proper Names in the Translation according to
the German Orthography, that he is of that Na-
tion, tho in his Notes he has follow'd the French.
He has left us as much in the dark, as to the Funds
from whence he drew his Remarks concerning the
North of Asia and Russia; all he discovers of the
Matter is, that he gather'd them from authentick
Memoirs, and the uniform Report of several Per-
sons of Merit who were upon the Places themselves.
Tho I agree with that Gentleman, that the Re-
marks carry along with them sufficient Evidence
of their Veracity; yet, I must own, I think he
should

The Translator's PREFACE.

xix

should have cited his written Authority at least for Collectors them : Nay, 'tis to be hoped he will print the ^{ought al-} Originals, since he * seems to think the Publick has ^{ways to} print their a Demand on M. de la Croix for his Translation Authori- of Fadl allah. There are several Particulars, es- ties, pecially relating to Khowârazm, which excite our Curiosity for them ; and when, in the Remarks, one finds the Situation of the Provinces of that Country, mentioned in the History, ascertained, he naturally wishes for the Memoirs they were taken from, as Collections from whence he might expect more full Satisfaction in his Enquiries.

To illustrate his Observations the better, the Editor has prefix'd two Maps to the Tatar History : of the Account The first shews the State of Tatary in the Time of Maps, Zingîz Khân, with the Situations of the several Tribes of the Turkish Nation ; the other is a Representation of it as it is at present ; both of them are curious in their Kind, and have several Improvements former Maps want. Nova Zembla is found to be an Island ; there is an Addition, or if you will, a Separation from the Continent of the whole Peninsula of Kamchatka, probably the greatest in the World ; the Country of Khowârazm undergoes a thorow Reformation ; Turkestan has got into its right Place ; in short, the whole puts on a new Face, and is represented in a Form very different from what it bears in other Maps. 'Tis true, if we come to a strict Examination, it will be found defective in the Situations of Towns and other Particulars : but as the Editor's Design by those Maps seems to have been chiefly to shew the general Divisions of that large Continent, and the Discoveries which have been made there by the late glorious Tsar, we have let them pass as they were, only correcting two or three of the most ob-

* Pag. 79.

The Translator's PREFACE.

vious Mistakes; such as the Situation of Khân-bâlik, or Peking, that of Abascum Casira, or Aboskûn Jezîra, the Country of Turân, and a few others. However, it may be proper to caution the Reader, that the Latitudes and Longitudes of Places which are taken from them are not to be depended on; for which reason, I have left out some of them in the Second Volume, and wish I had omitted them all, for fear of misleading our Geographers, who take every thing of that kind, which they meet with in Authors, for actual Observations.

Account
of this
Transla-
tion.

My Design indeed once was, to have drawn new Maps, as well as supply'd the defective Parts of the Tatar History out of other Authors the best I could, and to have made several considerable Additions to the French Editor's Observations; especially, when upon bringing those together which relate to Geography, and compose the Second Volume, I found they fell very short of making complete Descriptions of the Countries they related to: but the Copy having been detained too long by the Booksellers, before they return'd it me, I was so far from being able to execute my Design, that I was forced to let some Oversight of the French Editor pass untouched in the Parts which do not relate to Tatary, with regard to which that Gentleman's Remarks are generally exact and curious. However, as the few NOTES I have thrown in have help'd to swell the Book beyond the expected Bounds, I am the less concerned for not having added what I intended; and the rather, since I am preparing a Collection of Travels and Observations into Tatary, from the best Authors extant in any Language, according to the Method I have laid down in the Appendix to the Construction of Maps and Globes.

'Tis

The Translator's P R E F A C E.

'Tis owing to the same Cause, namely, the Exact Bulk of the Book, that the Booksellers have dexes thought themselves obliged not to print the complete INDEXES, which I have made, with a great deal of Trouble, of all the Names of Persons, Places, and Things in both Volumes. This Addition would have been of great Advantage to the Work, and will be particularly miss'd by the Curious, who know how to set a just Value upon exact INDEXES, which are so necessary, especially in Books of this Nature, always crowded with Names and Terms, that I think none should be suffer'd to be publish'd without them. A good INDEX is sometimes the most valuable Part of a Book, and a great Help to quicken the Progress in Study, as it saves the Pains often of reading over a whole Volume, to find a single Passage or Circumstance, by offering it at one View.

Before I conclude, 'tis necessary to give some Directions with regard to the Orthography of Proper Names and Places; which being written after the German Pronunciation, 'tis to be observ'd that J consonant is always to be pronounced like our y, and sch as sh, into which I have generally converted it, as being a harsh Character: but there is not the same Uniformity observ'd with regard to some other Letters. I have not been always able to discover where the Ch has the Force of Kh, and where only of an H, in both which Qualities 'tis used by the Germans; except in the Words Achmet, Machmut, (for Ahmed and Mahmûd) and such others as are Arabic, or Persian: To express our Ch, sometimes Tsch, at other times Tzch is used. Thus Casatschia or Casatshia is to be read Casachia, and Kamtzchatka, Kamchatka. Ds sometimes stands for Dh, as in Dsilhotza (for Dhu'l'hajjah) but generally for our

The Translator's P R E F A C E.

g before e and i, or rather for J consonant, which is also express'd sometimes by Dz, as in Dzanibek ; sometimes by Tz, as in Dsilhotza aforesaid, and Tzemedi for Jomada ; and if th ever stands for it, we shall then find all the four different Characters together in the Word Jadutz Madzuth, which is Yajuj Majuj disguised by the Kakography. I have also a strong Suspicion that the Z is often put to express the same Letter, and that instead of Zingiz and Zuzi, it should be Jingiz and juji as the Turks write and pronounce it : The Z also in other Words seems to stand for Ch, as in Zupani, which the Turks and Persians write Chubani.

Difficulty of settling it. In this and many other Cases, with regard to settling the Orthography, especially of the Tatar Names, the original Mogul Manuscript would have been of great Use, considering the Book comes to us at a third or fourth hand by the French Translation : and as possibly the Russian Copy might have swerved from the Original, and the German from the Russian ; so the French may have vary'd from them all. At least, 'tis easy to observe, that several of the Arabic and Persian Names are written wrong ; and I am sensible the Translators should have been a little

Scantiness of the Oighurian Alphabet. acquainted with the Arabic, in order to have written them true, because the Scantiness of the Oighurian, or if you will the Vigurian Alphabet, which consists only of fourteen Letters, obliges the Moguls, who use them, to express several of the Arabic Letters by one and the same Character. Arabshah in his Life of Timûr Beg * particularly observes, " That they express the Gutturals, and all other Letters of the same Organ, by the same Character, as the Ba and Fa :" [to which

* Pag. 437. printed Copy in Arabic.

we may add the P and V which the Arabic wants] "the Dal and two Ta's, the Za, " Sad and Sin", if not the Shin, which is joined to them in a Chinese Tatar Alphabet lately communicated to me, which goes further yet, and makes one Character serve for the K, Q, G and C: and this may be the reason why we find Ahmet and Pulat, for Ahmed and Fulâd, or rather Fulâdh; Abu'l gasi for Abu'l gazi, or rather Abu'l ghâzi, and the like. In short, betwixt the Deficiency of the Mogul Alphabet and the Uncertainty of the Orthography of the Tatar History as it comes to us, one cannot be sure that even the Name of Zingis Khan is written as it should be; at least in Meninski's Lexicon, before-mention'd, 'tis written Jengîz Khan; and if, as the French Editor affirms, p. 79. Marco-Polo writes that Name exactly like our Author, it should be Chingis Khân.

This Difficulty of coming at the Orthography Reasons of the Tatar Names, for want of the original for letting Manuscript, or a Tatar Dictionary, for we the Proper would not depend upon the Turkish, joined to the Names Variety which is found among Authors, not only in the of different Nations, but of the same Country in French writing the Arabic and Persian Names, made Copy. me resolve to transcribe them all as I found them in the French Copy, for fear of adding to the Number of Faults, in all likelihood already crept into former Versions for the Reasons aforesaid, and to reduce them to the English Orthography the best I could in the Margin and Indexes.

But with regard to the Matter contain'd in Orthogra- the Second Volume, I have not always been so phick Al- scrupulous; and especially in such Remarks as I terations have inserted of my own, have laid my self under made by less Restraint still as to the Orthography; except- the Trans- lator.

ing that I have follow'd our Orientalists in the Use of some Letters, the Inconveniences of which mentioned hereafter I did not see time enough to reform. I have also begun to break thro' that barbarous Custom of retaining corrupt Names, after we are come to the Knowledge of the true; and, amongst the rest, have introduced that of Mohammed, instead of Mahomet; which I am surprized Dean Prideaux, who complains of this Abuse, would not venture to do, tho writing the Life of that pretended Prophet. But why should not we have the true Orthography of Names in English, as well as Latin Translations? I cannot believe we are so loth to be set right, as the Arguments used by some for retaining such Corruptions would infer: but be that as it will, I shall choose rather to be deemed pedantick, than help to promote an Abuse which has involved the History of all Ages in

Confusion in History owing to the Corruption of Names. so great Obscurity. It is evident, that most of the Difficulties in Chronology, which after all the Labour spent about them by the Learned must still remain unsettled, are owing not so much to the want of Dates, as the Corruption of Names. How many Volumes have been written to prove the same Person to be two, and two different Persons to be the same? the Ignorance of Authors, or Carelessness of Copists having made Names alike which had no Resemblance, and disfigured the same Name so strangely, that it was not to be known in two different Authors; nay, nor in two different Places of the same Author; of which Abuse, modern Histories, as well as antient, furnish us with numerous Instances.

Corruption of writing Names after the Pronunciation. Pursuant to the same Maxim, I have also alter'd another Practice of writing Words according to the Pronunciation; and that is the Reason you find Gelal al din for Gelal addin;

Ala 'ldin for Ala'ddin, as they are generally written by Translators; because the l in the Particle al, is by the Arabs in the Pronunciation before certain Letters which they call Solar chang'd into them. And this Practice is carry'd to an Excess by the French, tho perhaps they wou'd take it ill if Foreigners should write their Language as it is spoken; and know that however the Arabs may pronounce such Words, yet they write them otherwise: and their Example, I think, ought to be the Rule in this Case. Indeed with regard to cutting off the latter a, when two meet, as in Ala 'ldin, I have not been so scrupulous, because the meaning of it is very well understood by every body.

As to the Word Tatar, I hope there needs no Reasons Apology for using it, since we have the Sanction of the Author for it, which we could not without the greatest Injustice, as well as Absurdity, but submit to; besides, the Name Tartar is an Error, which according to the aforesaid Maxim we should have been obliged to reform; for it has been long ago observed by the Authors and Travellers who have wrote with any Judgment about the Affairs of the Levant; and our Orientalists, such as Golius, Pocock, Hyde, &c. have rejected it in their Writings. Avril, who was sent by the late French King to discover a Road thro' those Countries which go under the Name of Tatary, says, "He knows not why we call them Tartars; " seeing "in Poland, Moscovy, and even Tartary it self, they call them only Tatars." And yet, what is strange, he helps to carry on the Abuse himself by retaining the erroneous Word. The French Editor has done the like, having in compliance to Custom, all along in his Remarks, written Tartars, contrary to the Authority of his Tatar Author, tho he follows him in writing the Name of Zingiz Khân in opposition to almost all other Historians.

But

But seeing no reason why his Authority should not be as good in one Case as the other, I have in my Translation thought fit to make the Notes in that respect agree with the Text.

Rules for translating especially from the Oriental Languages.

Great difference in writing the same Word, occasioned by the Difference of Alphabets.

To remedy these Evils for the future, let us thrust out Corruptions as fast as we find them, and not suffer Custom to tyrannize over Truth and Reason; it has done too much Mischief to Learning already, and 'tis better to put a Stop to it late than never. In the next place, I would recommend to Translators, with regard particularly to Proper Names, to consider when they should be only transcribed, and when they should be transferr'd into other Characters: For instance, in translating from the Originals (I am to be understood of Oriental) the Orthography should be strictly adhered to, that is, the Names are to be writ-

ten according to the Force of the Letters, in the Characters, of the Language of the Country for whose Use the Translation is design'd, correspondent thereto. And as this is usually the Method in translating from the Oriental Tongues, (tho sometimes Translators by a strange Liberty insert the antient or the corrupted Names instead of those given by the Author) it shews that in translating from Translations the Words are to be written according to their Pronunciation. Thus the Title of the present Kings of Persia, which a Frenchman writes Cha, a Dutchman, Sja, a German, Schah, an Italian, Scia, and a Portugal, Xa, must be written by an English Translator Shâh; otherwise, in a Collection from different Languages, there would be no knowing the same Name under so many Disguises. Indeed that is not a constant Rule, for Foreigners are not always uniform in writing Proper Names: The French for instance, for the j̄m, sometimes use g, and sometimes dg; the Germans, ds, dsj, and dz: For the Waw the

first

first use sometimes ou, other times v; and the latter, for the Persian and Turkish Chîm (which is our Ch) put Tsj and Tsch; so that in order to be sure, one should have recourse to the Original. Nor are our Orientalists agreed better among themselves about the Force of some Letters, particularly with regard to the jîm, some use g for it, others J consonant, some both one and the other, according to the Vowels that follow; and a third sort preposterously join both Letters together to express a Sound, by a Character in it self inexpressible in our Language, which admits of no such unnatural Combination. Not to mention their putting the C sometimes for K, and generally ph for the f; they do further hurt yet, by often leaving out the w, (without which there is no writing Oriental Names) and substituting Ch for the Arabic Kha; so that to express the Persian and Turkish Chîm, they are obliged to fetch in the tch; which, tho found in some few English Words, is not properly a Character, nor ever used but by our Orientalists on this Occasion.

It may seem strange that our Authors should be reduced to such Shifts, when we have an Alphabet so capable of furnishing Letters for all the distinct Sounds in the three before-mention'd Oriental Languages. What can better suit the Arabic Kha, than Kh, or the Persian and Turkish Chîm, than our Ch? Does any thing express the jîm so exactly as J consonant, which has the same Sound before a, o or u, as before e and i? and therefore is more properly used for it than the soft g, which I have mark'd with a' to distinguish it from the hard g, which often happens before e and i, as in Zingis and Sagil, and which ought to be reserv'd for the hard g used by the Persians and Turks, which the Arabs want, the Ghayn being a different Letter,

And

Has the
Advantage
of the Eu-
ropean,

And even
of the
Oriental
Tongues.

An Alpha-
bet fixt to
the Ori-
ental Lan-
guages
greatly
wanted.

And by the way, I cannot but take notice of the Excellency of the English Alphabet, which expresses all the Tones either with single Letters, or at most by adding the Aspiration, while other Nations are obliged both to borrow from us, or one another, and to employ two or three, and sometimes four Letters to express one Sound, as appears among others from the Instances already mentioned. Nay, what is more, we seem to have the Advantage of the Oriental Tongues themselves in an extensive Alphabet; for besides the hard G, the P and V Consonant, which the Arabs particularly want, we have the Q and the X, which both the Turks and Persians want as well as they, to help us out in other eastern Languages. 'Tis true, we have not the Gutturals, nor so many Letters to express the Divisions of the same Tone; but that Defect is not so much, when it is consider'd with regard to the first, that we have the Characters with the fundamental Sounds annex'd, tho not the guttural Form; as the Gh in Ghost, or Gherkin, and the hard Ch (which is equivalent to Kh) in Christ, Chronicle, and all Derivatives from the Greek: and as to the latter, those Divisions of the Tone in T, D, Dh, S, K, H and Z, which are express'd in those Languages by different Characters, are so minute and nice, that perhaps none but those who speak them naturally are able to distinguish the Difference. In short, the only Letter we seem to want, is the Persian Zhay, equivalent to the French j, in J'ai, I have; which yet may be very exactly express'd by Zh.

It is absolutely necessary therefore that an Alphabet should be fix'd by our Orientalists for the Oriental Tongues, and constantly made use of whether they write in English or Latin, without tying themselves down to the Letters of the Language they write in, which has been the chief Occasion of

of the before-mention'd Innovations. 'Tis to be wish'd also, that they would not add Latin Terminations to Oriental Words, than which nothing can be more incongruous ; but rather, if there was a Necessity for it, to make use of the Greek Articles to distinguish the Cases, as Dr. Hyde, and others, sensible of the Inconveniences arising from that Corruption, have commonly done.

I could go farther yet upon this Subject ; but because it may appear somewhat odd to prescribe Rules to others, which for the Reasons aforesaid, I have not exactly follow'd my self, I shall rest satisfy'd with giving the Hint at present, reserving the rest to another Occasion.

I shall only add, that I have taken care to adjust the Year of the Christian Æra in the Margin, which does not always exactly correspond with the Mohammedan, in the French Edition, and that the Matters thrown in by me are included between two Crotchets ; hoping the Reader will pass a favourable Censure upon the Imperfections both of Them and the Translation, which I am sensible stand in great need of a particular Apology, if I durst venture to tire his Patience any further.

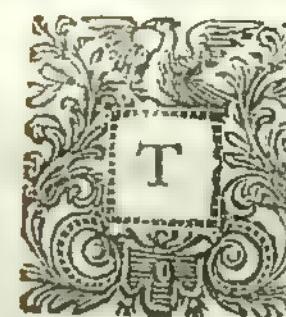
London, August
the 1st. 1729.



T H E



T H E
A U T H O R's
P R E F A C E.



HERE is one only God, and before him none was, as after him none shall be. He hath made seven Heavens, seven Earths, and eighteen Thousand Creations. 'Tis by him that *Mohammed*, the Friend of God, has been sent in quality of his Prophet to all Mankind in general; 'tis under his Influence that I *Abu'l-ghazi Bahâder Khân* have begun to write this Book. My Father *Arap Mahamet Khân* descended in a right Line from *Zingîz Khân*, and was before me sovereign Prince of the Country of *Kharazm*. I shall treat in this Book of the House of *Zingîz Khân*, and of his Original; of the Places where he establish'd himself; of the Kingdoms and Provinces which he conquer'd, and what became of him at last.

'Tis

'Tis true that before me several *Turkish* and *Persian* Authors have written upon this Subject, and I my self have eighteen different Books of those Authors in my Hands, some of which are tolerably well wrote; but as I perceive those Books stand much in need of Correction in many Places, and in others of large Supplies, I judged there was a Necessity for having a more exact History. And forasmuch as our Countries are very destitute of learned Writers, I saw my self obliged to undertake this Work. But notwithstanding there may not be found any *Khân* before me who was willing to take so much Trouble upon himself, the Reader will do me the Justice to be perswaded that it is not out of a Principle of Vanity that I have commenced Author, but that 'tis pure Necessity which has engaged me to meddle in this Affair. If I was dispos'd to glory in any thing, it should be only in that Conduct and Wisdom which I possess as a Gift from God, and not of my self; for on the one hand I understand Military Affairs as well as any Prince in the World, knowing how to make War both with a few Troops and with numerous Armies, and to dispose to advantage as well my Horse as my Foot. On the other hand, I have a peculiar Talent for writing Books in all sorts of Languages, and I know not whether the Person is easily to be found,

of

xxxii *The Author's PREFACE.*

of more Ability than my self in that kind of Literature, unless it may be in the Cities of *Persia* and the *Indies*: but in all the neighbouring Provinces, of which I have any Knowledge, I dare flatter my self there is no one who exceeds me, whether it be in the Matter of War, or Learning; and as for the Countries which are unknown to me, I shan't trouble my Head about them. Since the Flight of our holy Prophet, to the Time that I began to write this Book, there have passed 1074 Years. I call it a Genealogical History of the *Tatars*; and I have divided it into nine Parts, in order to conform my self to the Custom of other Writers, who all have this * Number in particular Esteem.

*An. Dom.
1663.*

[* Haithon in his *Historia de Tartaris*, cap. 17. assigns a different Reason from that given by the Author, p. 9. for the great Veneration which he observes the *Tatars* have for the Number Nine; adding, that all Presents to the *Tatar* Monarch were to consist of nine Things. There is a curious Passage mentioned in Mohammedan Authors upon this Occasion, of a Prince, who having made a present to Timûr Beg of eight beautiful She-Slaves, and being asked where the ninth was, said, he came to offer himself as such, which procured him Timûr's Friendship. And it seems the *Tatars* rob by this Rule of Nine, for the Karawân with which Anthony Jenkinson travelled from Urgens to Bokhara was obliged to give the Rovers who attacked them twenty times nine several Things to get rid of them.]



T H E



THE
CONTENTS
OF
The First VOLUME.

P A R T I.

 Contains the History of the Generations of the Tatars, from Adam down to Mogul, or more properly Mung'l Chan:

- | | |
|---|--------|
| Chap. I. Of Adam and his Descendants until the Deluge. | Pag. I |
| Chap. II. Of the Posterity of Nui to the Time of Alanza Chan. | 5 |
| Chap. III. Of Alanza Chan and his Posterity, down to Siuntz Chan; descending in the seventh Degree from Tatar Chan. | 7 |

P A R T II.

Contains the History of the Generations of the Tatars, from Mung'l Chan to Zingis Chan, who did not descend in a right Line from the Princes, the Successors of Mung'l Chan.

C O N T E N T S of

Chap. I. Of Mung'l Chan and his Postterity.	9
Chap. II. Of the Birth and Reign of Ogus Chan.	10
Chap. III. Of the Children of Ogus Chan, and of their De- scendants until Ill Chan.	21
Chap. IV. Of the Life and Reign of Siuntz Chan, and the Destruction of the Empire of the Mogulls.	24
Chap. V. Of the Fortune of Kajan and Nagos, the only Remains of the Postterity of Mogull Chan.	26
Chap. VI. Of the Tribes of the Kanklis, Kipzaks, Kallatz, and Karlikis.	31
Chap. VII. Of the Tribe of the Vigurs.	34
Chap. VIII. Of the Tribes of the Takrins ; of the Kergis, of the Camcamzuts, and of the Urmankatts.	36
Chap. IX. Of the Tribe of the Tatars.	38
Chap. X. Of the Tribe of the Virats, and its several Branches.	40
Chap. XI. Of the Tribe of the Naimanns, of the Caraits, of the Unguis, and of the Turkaks.	42
Chap. XII. Of the Tribe of the Mogulls.	46
Chap. XIII. Of the Tribes of the Markatts, the Kunkurats, the Ankarahs, the Allaknats, the Caranuts, the Curlass, the Ilzigans, the Ummauts, the Cunnachmars, the Arlats, the Kalkiis, and the Kishliks.	47
Chap. XIV. Of the Tribes of the Vishuns, the Suldus, the Durmanns, the Bariens, the Sukuts, the Cirla-uts, the Burkuts, and some other Branches of the Mogulls.	51
Chap. XV. Of the Chans of the Mogulls, from their sallying out of Irgana-kon, down to Zingis Chan.	55

P A R T III.

*Contains the History of the Reign of Zingis Chan,
from his Birth to his Death.*

Chap. I. Of the Birth of Zingis Chan, and his first Years, to the Death of his Father, and his Advancement to the Throne of the Mogulls.	63
Chap. II. Of some Things that fell out during the first Years of the Reign of Zingis Chan.	67
Chap. III. Of the War of Zingis Chan, against Aunak Chan of the Caraits ; and of the Defeat of the latter.	70
Ch. IV. Zingis Chan is acknowledged Chan of the Mogulls.	78
Chap. V. Of the War of Zingis Chan, against Taijan Chan of the Naimanns ; and of the Reduction of the Tribe of the Naimanns under the Obedience of Zingis Chan.	80
Chap.	

the First VOLUME.

Chap. VI. Of the Reduction of the Tribe of the Markatts under Zingis Chan, and of the Conquest of the Town and Kingdom of Tangut.	83
Chap. VII. Of the Death of Bairak Chan of the Naimanns, and of Tochtabegi Chan of the Markatts.	84
Chap. VIII. Of the Reduction of the Kergis under the Obedience of Zingis Chan, and of the Death of Zamucha Zizzen.	86
Chap. IX. Of the voluntary Submission of the Vigurs to Zingis Chan.	87
Chap. X. Of Zingis Chan's War against Altan Chan of Kitay.	88
Chap. XI. Of the Reduction of the Town of Akashin, the quashing some Seeds of Rebellion, and of the Death of Kutshluk.	93
Chap. XII. Of the Wives and Children of Zingis Chan.	95
Chap. XIII. Of the Commencement of the War between Zingis Chan, and Sultan Mahamet Shah of Charass'm.	97
Chap. XIV. Of the Expedition of Zingis Chan into Great Bucharia.	107
Chap. XV. Of the Expedition of the three Sons of Zingis Chan into the Country of Charass'm, and of the Reduction of many Towns on the Frontiers of the Indies under the Obedience of that Prince.	118
Chap. XVI. Of some Actions of Sultan Dsalaludin, Son of Sultan Mahamet.	122
Chap. XVII. Of the Expeditions of the two Mogull Generals into divers Provinces of Persia, and of the Death of Sultan Mahamet.	127
Chap. XVIII. Of the Expedition of Taulai Son of Zingis Chan into the Province of Chorassan.	133
Chap. XIX. Of the Return of Zingis Chan into his hereditary Provinces, and of his Death.	140

P A R T IV.

Contains the History of Ugadai Chan, third Son of Zingis Chan; and of his Successors in the Empire of the Moguls, of the Posterity of Zingis Chan.

Chap. I. Of the Reign of Ugadai Chan.	148
Chap. II. Concerning some memorable Actions of Ugadai Chan.	153

C O N T E N T S. of

Chap. III. Of the Reign of Kajuk Chan, Son of Ugadai Chan; and of the Posterity of those Princes.	156
Chap. IV. Of the Reign of Mangu Chan, Son of Taulai Chan.	158
Chap. V. Of the Reign of Coplai Chan, fourth Son of Taulai Chan.	162

P A R T V.

Contains the History of Zagataï Chan, Second Son of Zingis Chan, and of the Princes of his Posterity, who have reigned over the Cities and Kingdoms of Cashgar, and Ma-urenner.

Chap. I. Of the Life and Reign of Zagatai Chan.	165
Chap. II. Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Ma-urenner after the Death of Zagatai Chan.	167
Chap. III. Of divers other Chans who have reigned in the Country of Ma-urenner until Amir Timur.	170
Chap. IV. Of the Life and principal Actions of Amir Timur.	172
Chap. V. Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Cashgar.	176

P A R T VI.

Contains the History of Taulai Chan, youngest Son of Zingis Chan, and of his Descendants who have reigned in the Country of Iran.

Chap. I. Of Halaku Chan, and of the Princes of his Posterity down to Abusait Chan.	184
Chap. II. Of the Civil Wars among the several Successors of Abusait Chan, and of the Reduction of the Country of Iran by Dzanibek Chan.	188

P A R T VII.

Contains the History of Zuzi Chan, eldest Son of Zingis Chan, and of his Descendants who have reigned over the Kipzaks.

Chap. I.

the First VOLUME.

Chap. I. Of Zuzi Chan, and of the Reign of his Son Batu Sagin Chan.	192
Chap. II. Of the Princes of the Posterity of Zuzi Chan, who have reigned over the Kipzaks, after the Death of Batu Zugin Chan.	195
Chap. III. Of the Descendants of Togai Timur, youngest Son of Zuzi Chan, who have reigned in the Country of Kipzak.	200

P A R T VIII.

Contains the History of Sheybani Chan, Son of Zuzi Chan ; and of his Descendants, who have reigned in the Countries of Ma-urenner, and Turan.

Chap. I. Of the Life and Reign of Sheybani Chan.	205
Chap. II. Of the Descendants of Sheybani Chan, down to Jadigar Chan.	208
Chap. III. Of Burga Sultan, Son of Jadigar Chan.	212
Chap. IV. Of the Death of Abulgair Chan, and also of Burga Sultan.	217

P A R T IX.

Contains the History of the Descendants of Sheybani Chan, who have reigned in the Country of Charass'm.

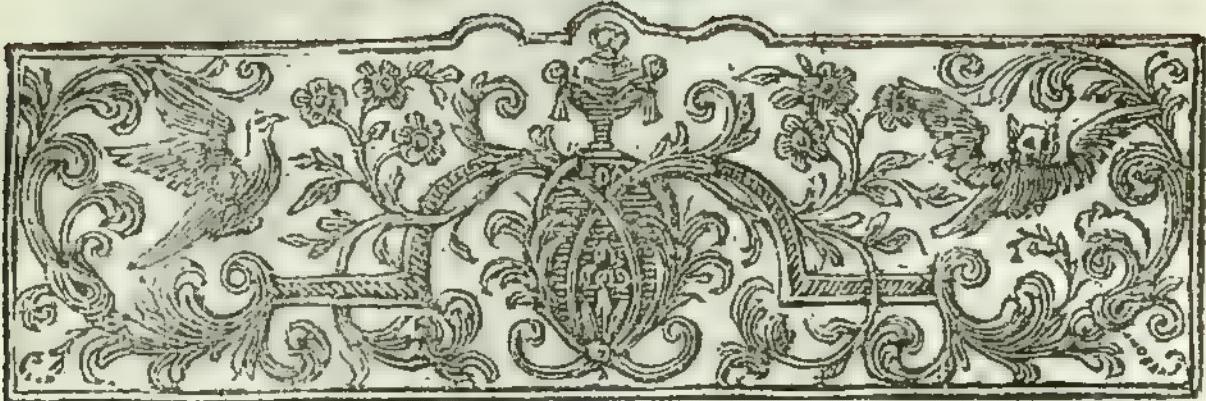
Chap. I. Of Ilbars Chan, and Bilbars Sultan, who were the first Princes of the Descendants of Sheybani Chan, who reigned in the Country of Charass'm.	221
Chap. II. Of the Life and Reign of Hadsi Chan, of Hasan-culi Chan, of Saphian Chan, and of Buzzuga Chan.	232
Chap. III. Of the Reign of Avanash Chan, and of the Civil Wars among the Descendants of Amunak, and those of Burga Sultan.	242
Chap. IV. Of Kahl Chan, Akattai Chan, Junus Chan, and Dost Chan ; of the Civil Wars among the divers Branches of the Posterity of Amunak.	261
Chap. V. Of Din Mahamet Chan, and of the other Descendants of Avanash Chan.	271
Chap. VI. Of Hadsim Chan, and the other Descendants of Akattai Chan.	285

C O N T E N T S.

Chap. VII. Abdula Chan makes himself Master of the Country of Charass'm, and obliges Hadsim Chan to seek Refuge in Persia.	290
Chap. VIII. Of the Re-establishment of Hadsim Chan in his Dominions, and of his Death.	309
Chap. IX. Of the Reign of Arap Mahamet Chan, and of his Death.	312
Chap. X. Of the Reign of Isphandiar Chan, and of that of his Brother Shariph Mahamet Chan.	326
Chap. XI. Concerning the first Years of the Life of Abulgasi Chan.	330
XII. Of the Reign and Death of Abulgasi Chan.	356



C O N-



CONTENTS

OF
The Second VOLUME.

PART I.

CHAP. I. Observations upon Grand Tatarie, and the Tatars in general.

Sect. I. Of the Extent, Nature of the Soil, and Air of Grand Tatarie.	379
Sect. II. Tatars, whence descended.	384
Sect. III. Of the several Branches of the Tatars, particularly so called.	388
Sect. IV. The Government of the Tatars.	391
Sect. V. Of the Manners and Customs of the Tatars.	399
Sect. VI. Of their Building, Trade, and Sciences.	409

Chap. II. A Description of the Kingdom of Chowarazm subject to the Tatars.	419
--	-----

Sect. I. The Situation, Extent, Antiquity and Government of Chowarazm.	
Sect. II. Of the Inhabitants of Chowarazm, particularly the Turkmanns and Uzbeks.	423
Sect. III. A Description of the Provinces and Towns of Chowarazm.	434
Sect. IV. A Description of the Rivers Amu and Khesell, and of the great Lake of Arall.	444

Chap. III. A Description of Great Bucharia, or Ma Wara 'Inahr, subject to the Uzbeks.	452
Sect. I.	

CONTENTS of

Sect. I. The Name, Extent, and Situation of Great Bucharia. 452

Sect. II. Of the Inhabitants of Great Bucharia. 455

Sect. III. The Provinces and Cities of Great Bucharia. 461

Chap. IV. A Description of the Kingdom of Little Bucharia, or Cashgar.

Sect. I. Of its Situation, Extent, and natural Advantages. 469

Sect. II. The principal Places in Little Bucharia. 470

Sect. III. The Government, Buildings, Language, Religion, Marriages, Burials, and other Customs of the Natives. 474

Chap. V. A Description of Tangut, subject to the Callmaks. 485

Sect. I. Its Extent, Government of the Dalai Lama, and his Religion. 485

Sect. II. Of the Towns of Tangut, and the great Desart of Shamo, or Goby. 491

Chap. VI. Some Account of Cara-Kitay. 495

Chap. VII. A Description of the Country of the Mungals, or the Eastern Part of Grand Tatary.

Sect. I. Of the Situation, Bounds, Extent, and natural Products. 499

Sect. II. Of the Mungals, or Moguls, both of the East and West; their Manners, Customs, Government, Religion, &c. 502

Sect. III. The Religion of the Mungals of the West, and particularly of the Kutuchta, their High-Priest or Pope. 508

Sect. IV. The Towns and Rivers in the Country of the Mungals. 512

Sect. V. A Dissertation concerning Gog and Magog. 518

Chap. VIII. A Description of the Country of the Mogulls, called Callmaks; containing the middle and West Part of Grand Tatary.

Sect. I. Its Situation, Bounds, Provinces, Towns, Rivers, Mountains: An Account of the Archora. 521

Sect. II. Of the Original, Names, Branches, Customs, Manners and Religion of the Callmaks. 529

Sect. III. Of the three Branches of the Mogulls or Callmaks, and of several other Tribes under their Dominion. 538

Sect.

the Second VOLUME.

Sect. IV. Of the Government of the Mogulls or Callmaks, and the Power of the Con Taisha their Grand Chan.	541
Sect. V. Of the Wars between the Contaish, and the Chan of China, and of the Revolution which happen'd there- upon.	546
Sect. VI. Of the Tombs, Pyramids, deserted Towns, and curious Writings, found lately in the Country of the Call- maks.	555
Chap. IX. A Description of the Country of Turkestan, sub- ject to the Tatars.	
Sect. I. Name, Bounds, antient Power, Government, Di- vision, Towns.	562
Sect. II. The Inhabitants of Turkestan.	571
Chap. X. A Description of the Country and Inhabitants of Kipzak, Kipjak, or Kafjak, subject to the Russians.	
Sect. I. Its Name, Extent, Conquest, Inhabitants, &c.	576
Sect. II. Of the Bashkir Tatars and Tatars of Uffa, who inhabit the Duchy of Bulgar in the Kingdom of Casan.	
Sect. III. Of the several Branches of the Cosaks.	579
	582
Chap. XI. An Account of the Tatars of Crimea, Budziak, and Kuban.	597
Sect. I. A Description of Crimea and its chief Towns.	597
Sect. II. An Account of the Tatars of Crimea.	600
Sect. III. The Tatars of Budziak.	604
Sect. IV. The Kuban Tatars.	605
Chap. XII. An Account of the Countries between the Euxine and the Caspian Seas, inhabited by the Circassian and Daghestan Tatars; the Allans and the Abasses.	
Sect. I. Of Circassia, and the Circassians.	607
Sect. II. Of the Country of Daghestan, and the Daghestan Tatars.	613
Sect. III. Of the Alans or Alains, an Independent People of the Mountains.	617
Sect. IV. Of the Abasses, an Independent People of the Moun- tains.	618
Chap. XIII. A Description of Siberia.	620

Sect. I.

CONTENTS of

Sect. I. The Bounds, Extent, Climate of Siberia, and of the Discovery and Conquest of it by the Russians.	620
Sect. II. The Soil, Product, Coin, and Trade of Siberia.	623
Sect. III. The Inhabitants of Siberia.	630
Sect. IV. The Division, Government, Buildings, Towns.	649
Sect. V. Of the Lakes and Mountains of Siberia.	652
Sect. VI. Of the Rivers of Siberia.	655
Sect. VII. Of the Icy Sea and Straights of Waygat. Asia not contiguous to America.	662

PART II.

Chap. I. Observations relating to Great Russia.

Sect. I. Its Extent, Bounds, Nature of the Soil, Commodities.	665
Sect. II. The Original, Name, and Qualities of the Russians.	668
Sect. III. The Government of Russia, and of the City of Moscow.	673
Sect. IV. The Rivers of Russia.	677

Chap. II. Observations upon Turkey.

Sect. I. Why Turkey is called Rüm by the Orientals, and the Othman Sultan, Chalifah. An Error to call his Subjects Turks.	682
Sect. II. The Provinces of Diarbekr, Curdistan, and Erak; with an Account of Mount Ararat.	685

Chap. III. Observations on Arabia and the Mohammedans.

Sect. I. Of Arabistan. The Inundations of the Persian Gulf. Of Mekka and Medinah.	691
Sect. II. Of Mohammed and his Religion.	696

Chap. IV. Observations relating to the Country of Iran, or Persia at large.

Sect. I. Of the Name and Extent of Persia. Women Dancers.	706
Sect. II. Of the Title of Chan, still given to Governors in Persia. The Points in which the Persians differ in Opinion from the Turks and other Mohammedans.	709
Sect. III. Of the Provinces and Cities of Persia.	715

Sect. IV. A Description of the Caspian Sea.	747
Chap.	

the Second V O L U M E.

Chap. V. Observations relating to India.

Sect. I. Of the Mohammedan Kingdoms founded in India
before the Conquest of the Moguls. 754

Sect. II. Of the Town of Cabul, and Kingdom of Cash-
mir. 759

Chap. VI. Observations relating to China, subject to the Tatars, or rather to the Mungals.

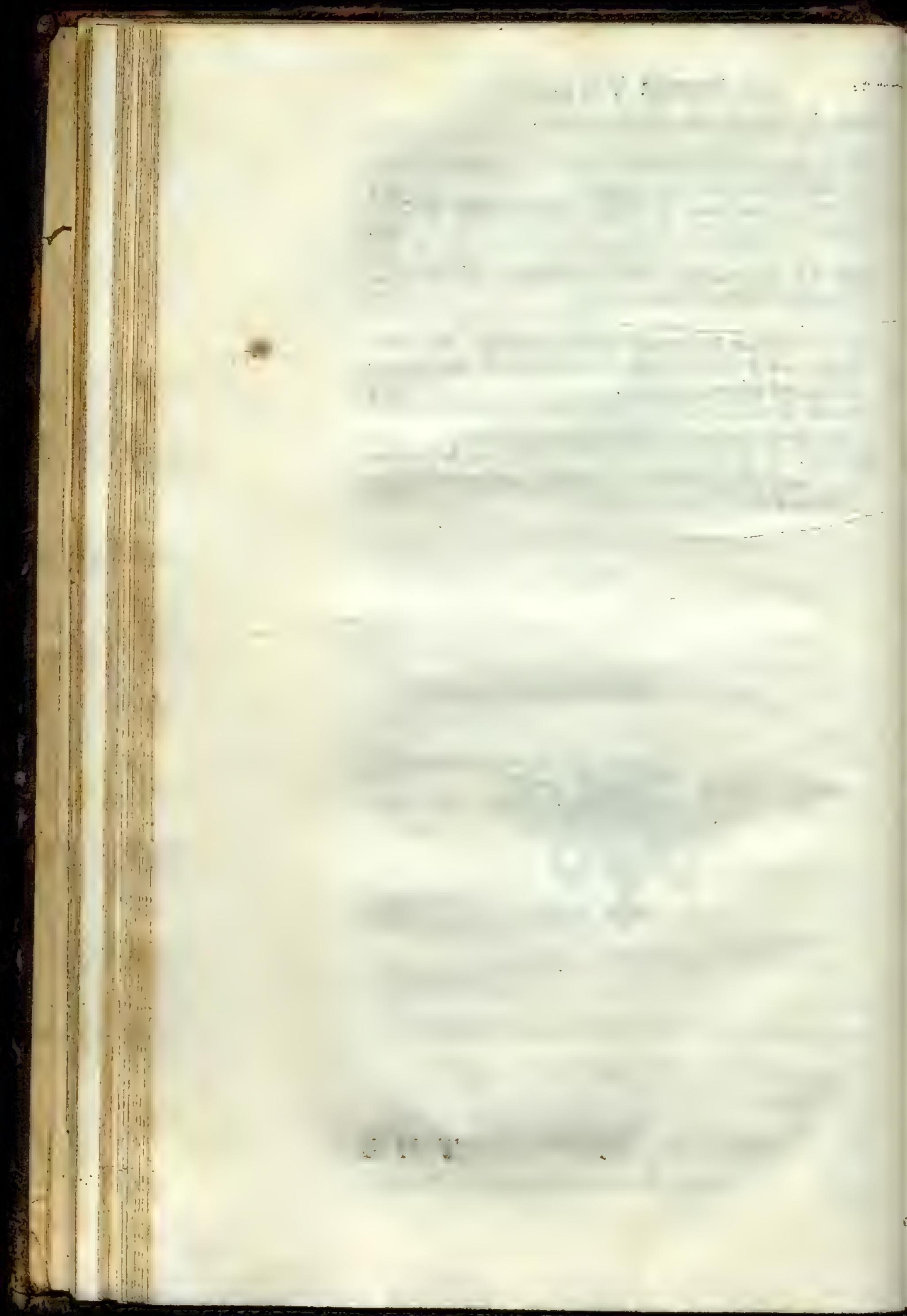
Sect. I. Kitay, or Cathay and China, the same. Also Chan-
balik and Pekin the same. Of Nanking, the Chinese
Wall, and River Hoanghsio. 763

Sect. II. Of the Expulsion of the Tatars by the Bonzas, and
their second Conquest of China under Zungh te. 770

Sect. III. Of the Reign of Caugh Hy, the Laws he introdu-
ced, and the Methods he made use of to establish the
Dominion of the Tatars in China. 775



T H E



THE
Genealogical History
OF THE
TATARS.

Translated from the Tatar MANUSCRIPT
written in the Mogul Language by Abu'l Ghâzi
Babâder, Khân of Kbowârazm.

CONTAINING

The ANTIQUITIES of the Moguls and Tatars from
Adam, according to the Account of the Mohamme-
dan TATARS. A curious Description of all the
Tribes into which the Turkish Nation is divided :
The LIFE of Zingiz Khân the Great, and of his
Successors in the four Parts of his Empire.

TOGETHER

With a complete HISTORY of the Uzbek Khâns of Khowâ-
razm, and in a good measure of the Khâns of Great
Bukharia, from the first Conquest of those Countries under
Shah Bakht Soltân in 1494. to the Death of Abu'l Ghâzi
Babâder Khân, the Author, in 1663.

Illustrated with NOTES, and a MAP of Grand
Tatary, as it was in the Time of Zingîz Khân.

The Whole made English.

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THE
Genealogical History
OF THE
TATARS.

P A R T I.

Containing the History of the Generations
of the *Tatars*, from *Adam* down to
Mogull, or more properly *Mung'l Chan*.

C H A P. I.

*Of Adam and his Descendants until the
Deluge.*

WHEN God had determin'd to cre- The Tatars
ate *Adam*, he sent the Angel Sa- Opinion of
brail to fetch him a Handful of the Crea-
Earth; but the Earth having de- tion.
manded of the Angel, at the In-
stant he was about taking some of it, what he
intended to do with that Handful of Earth, and
the Angel having answer'd that God would

create *Adam* out of it, the Earth begged of him not to take any of it, saying, "The Children of *Adam* would multiply and sin against God, who thereupon would pour out his Wrath upon them and punish them severely on account of their Sins; and I dread this Punishment extremely, because I cannot choose but sink under it." The Angel being return'd into the Presence of God with this Answer, God sent the Angel *Mickael* to the Earth with the same Commission; but he went back with the same Excuse, without having executed God's Command. After which God sent again thither the Angel *Araphil*, who return'd once more empty-handed. At last, God having sent the Angel *Afrail* to the Earth, she try'd in like manner to persuade him to return without doing any thing; but the Angel made answer, "Thy Remonstrances are nothing to me in comparison of the Commands of God:" After which, having taken a Handful, he went to carry it before God; and 'tis in the same Place where the Angel took that Handful of Earth, that the House of *Mechka*, which is still to be seen there, was afterwards built, and to which all the Faithful go yearly to pay their Devotions. 'Tis held, in recompence of the Angel *Afrail's* having so punctually on that Occasion executed the Command of God, that the Power was given him of receiving the Souls of Men at their Death, and bringing them into his Presence. After God had created *Adam*, he set him upon the Earth between the House of *Mechka* and the City of *Toyof*, where he left him, for the Space of thirty nine days; not having given him a Soul till the fortieth Day. There is no Necessity to speak here of the Manner how God plac'd *Adam* in *Paradise*, and of his

Chap. I. of the TATARS.

3

sinning against the Almighty in eating the Apple, because that is sufficiently known to us.

Adam lived a Thousand Years: his Name is deriv'd from the *Arabick*, in which *Adam* signifies, *of the Turf*: and because the Angel *Afrail* took some of the Earth of the Turf, he had the Name of *Adam*; but he was furname *Saphi-Jula*. He saw forty Thousand of his Po- *Safi Jula*, sterity, and nominated before his Death his Son *Shiss* to reign in his Place, who by this means *Seth*, inherited the Dominion of all the Lands which his Father had peopled, and lived four hundred and twelve Years with the Reputation of a great Prophet: At his Death, the Angel *Afrail* receiv'd his Soul, and carry'd it into *Arai*, or *Paradise*. 'Tis from the Language of *Junan*, or *Greece*, that the Name of *Shiss* came to him; but in the *Arabick*, he is called *Ezbasulla*.

His Son *Anus* obtain'd the sovereign Lord-*Enos*: ship after his Death; and inasmuch as conformable to the Instructions of his Father, he lived in great Holiness and Virtue, they gave him the Name which in *Arabick* signifies *Just*. He *Al Adel* lived 412 Years.

After him reign'd his Son *Shinan*, who died *Kenan*: after having liv'd 240 Years, and had for his Successor his Son

Melabil, who perceiving Mankind visibly to Mahala- increase, was the first who began to build Cities. *leil*. The first he built was in the Country of *Babel*, and called it *Suss*. The Houses of this Town were built of Earth and Wood; whereas before Caves, Holes, and Grotto's in the Mountains had serv'd for Men to live in. 'Twas he also who first invented what belongs to the Harvest, and for that End distributed his People among the most fertile Plains. He liv'd 920 Years, and left a Son called

The Geneological History Part I.

4

Jared.
Enoch.

Methusa-
lah.

Lamech.

Noah.

Berdi, who lived 960 Years.

His Son and Successor was called in the Greek Language *Achnuck*, on account of his extraordinary Wisdom and Piety; but in *Arabick* he is called *Idriss*. He prophesy'd and instructed his Subjects during 42 Years: After which an Angel came and took him living, upon his Wings, and carry'd him to Paradise.

After him reign'd his Son *Matuſblach*, who was very Virtuous and Pious; but the Number of the Years he lived is not known.

To him succeeded his Son *Zämach*; the Years of whose Life also are unknown: but we know that before his Death he nominated for his Successor his Son

Nui, who was chosen by God at the Age of 150 Years to be a Prophet; he taught Mankind for the Space of 700 Years the Way to Heaven, without being able in all that time to gain over above eighty Souls, reckoning Men and Women; and perceiving all the rest of Mankind had turn'd away themselves from God, he supplicated God that he would root out that whole Generation. Upon this the Angel *Sabrail* having appear'd to him, said, "Thy Prayer is granted, and God will in a short time destroy all Men by a universal Deluge; for which reason God has order'd you to build an Ark." The Angel at the same time instructed him in what Manner that Ark should be built. In Obedience to this Command, *Nui* and the eighty true Believers set about building it, and it was scarce finish'd when the Earth open'd her Deepes, and the Heavens sent down Rains without ceasing. Then the Prophet having caused all sorts of living Creatures and Birds, Male and Female to enter into the Ark, he likewise went in himself with the eighty true Believers, and all the

the rest of Mankind, as well as of Animals and Birds, was drown'd by the Deluge. After some time God having shut up the Deeps of the Earth, and made the Rains to cease, the Water insensibly diminish'd.

ଓର୍ଜାନ୍ତିର୍ବାହିକାର୍ଯ୍ୟରେ ପରିଚୟ କରିବାରେ ଏହାରେ ମହାଦେଶରେ ପରିବର୍ତ୍ତନ ହେଲାମାତ୍ର

C H A P. II.

Of the Posterity of Nui to the Time of Alanza Chan.

IT was on the Mountain of *Dsudi*, between *Gudi*,
the Town of *Musel* and that of *Sham*, that *Nui* built the Ark, from whence the Waters rais'd it the first Day of the Month *Redseb* [Regeb] and they kept it sailing till the 10th Day of *Muharam*, when it rested upon a Mountain; so that it floated six Months and ten Days.

Of all the Men which had enter'd into the Ark with the Prophet, only himself, his Wife, and his three Sons and their Wives went alive out of it; all the rest being dead of Sicknes during the Deluge. After which *Nui* dispers'd his three Sons thro' the World, having sent his eldest Son *Ham* to inhabit the Indies, his second Cham. Son *Sam* to inhabit the Country of *Iran*, and his Sem. youngest Son *Japhis* into the Country of *Kuttup Japhet*. *Shamach*, and the neighbouring Lands; injoining them, that forasmuch as there were then no more Men in the World but themselves, they should not begin to build Cities before their Posterity multiply'd. *Japhis* has been look'd upon by some as a Prophet, and by others as a common Man. After he had quitted the Mountain where the Ark rested, he went to settle about the Rivers *Atell* and *Jaigick*, and died af- Wolga,

Chazars.**Shin.****Turk.**

Resided at Isach-koll: call'd at present *Ijacbkoll*. He had four Sons;

1. *Taunak*, 2. *Zakale*, 3. *Bersazar*, 4. *Amilak*.

Taunak. At his Death he appointed his Son *Taunak* for

his Successor, who became a very rich and inge-

nious Prince, Author of many fine Inventions.

It happen'd one Day, that *Taunak* having gone

a hunting, and kill'd much Game, order'd a

Piece to be roasted; but when he was just go-

ing to eat some of it, he by chance let a Bit drop

upon the Ground, and having taken it up,

and put it to his Mouth he found it delicious,

Salt found out. by reason a Grain of Salt had stuck to it; which

having given him to understand that this Land

was impregnated with Salt, he set himself to

improve this Discovery, and became the first In-

ventor of the Use of Salt; no one before him

having known what Salt was, or that it could

season Victuals.

Co-temporary with him reign'd a Prince in
the Country of *Iran*, called * *Cajumars*. *Tau-*
nak lived 240 Years, and at his Death left his
Throne to his Son *Jelza Chan*, who lived many
Years, and before his Death appointed his Son

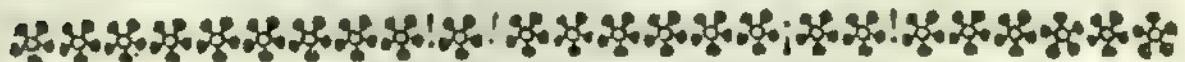
Jelza Chan.

[* *Caiumarrath*, first King of Persia, and of the Family of
Pishdad.]

Dib-

Dibbakui Chan to succeed him. *Dibbakui Chan* *Dibbakui*
 liv'd also a long time, and dispos'd of the Suc- *Chan.*
 cession before his Death to his Son *Kajuk Chan*, *Kajuk*
 who reign'd a great Length of Years; and had *Chan.*
 for his Successor, after his Death, his Son *A- Alanza*
Alanza Chan.

From the Days of *Japhis* and his Descendants, *Religion*
 to the Time of *Alanza Chan*, the true Religion *continued*
 was preserv'd; and during the Reign of this *still uncor-*
 Prince his Subjects liv'd in a profound Peace,
 having great Abundance of all sorts of Riches.



C H A P. III.

*Of Alanza Chan and his Posterity, down
 to Siüntz Chan; descending in the Se-
 venth Degree from Tatar Chan.*

OUR Forefathers made use of a Proverb, *Idolatry*
 which says, "That when a Dog is too *introdu-*
 " well fed, he grows at last so saucy that he *ced.*
 " bites his own Master." This was effectually
 verify'd in the Subjects of *Alanza Chan*, who,
 growing wanton in Affluence, forsook the true
 God to adore Idols; which they also carry'd
 to such an Extreme, that when any one had lost
 a Father, a Husband, a Wife, a Child, or in
 short any other Object which was dear to him,
 he presently made a Divinity of it, to whose
 Image he offer'd up his Oblations. 'Tis true,
 that at first this was not done but in private,
 but by degrees it became the Fashion to practise
 it publickly. *Alanza Chan* had two Twin-Sons,
 the one called * *Tatar*, and the other *Mogull*, or

* 'Tis from this Prince the Tatars take their Name, and
 not from the River Tata, as the Mogulls from Mogull.

Tatar
Chan.

Bucha
Chan.

Jalanza
Chan.
Ettela
Chan.
Attaisir
Chan.
Orda
Chan.
Baydu
Chan.

Siuntz
Chan.

more properly *Mung'l*; between whom he divided his Dominions, when he drew near his End.

We shall begin at present to say something with regard to *Tatar Chan*; and if God spares me my Life, I shall proceed to speak concerning *Mogul*, or *Mung'l Chan*. *Tatar Chan* liv'd a long time, and had for his Successor after his Death his Son *Bucha Chan*. *Bucha Chan* dying after having reign'd likewise a good while, left the Scepter to his Son *Jalanza Chan*: After *Jalanza Chan*, his Son *Ettela Chan* reign'd: After *Ettela Chan*, *Attaisir Chan* came to the Throne, and was engag'd in bloody Wars. After his Death his Son *Orda Chan* possess'd his Dominions a long time in perfect Peace, and after his Death was succeeded by his Son *Baydu Chan*; who having reign'd a great many Years, thought fit to make War on the Descendants of *Mung'l Chan*; but dying in the mean while, his Son *Siuntz Chan* found himself engag'd in so furious a War with the Princes of the Posterity of *Mung'l Chan*, that he had much ado to extricate himself; because the Dominions of the Descendants of *Mung'l Chan* far surpass'd his own in Power and Riches. I shall now treat of *Mogul*, or *Mung'l Chan*; and, if I live, I shall not fail to return again to the Reign of *Siuntz Chan*.



P A R T II.

Containing the History of the Generations
of the Tatars, from *Mung'l Chan* down
to *Zingis Chan*; who did not descend
in a right Line from the Princes, Suc-
cessors of *Mung'l Chan*.

ਮੁਨਗਲ ਚਾਨ ਦੀ ਸੰਤਰੇ ਵਿਖੇ ਪੈਂਧ ਕੀਤੇ ਗਏ ਹਨ! ਮੁਨਗਲ ਚਾਨ ਦੀ ਸੰਤਰੇ ਵਿਖੇ ਪੈਂਧ ਕੀਤੇ ਗਏ

C H A P. I.

Of Mung'l Chan, and his Posterity.

THE Term *Mung'l* has been chang'd *Mogull*, ^a by a general Corruption into *Mogull*. Corruption of Mung'l. *Mung* signifies Melancholy, or a melancholy Man; and because this Prince was of a very melancholy Disposition, he bore that Name very properly. His Descendants reign'd after him to the Ninth Generation, *Mogull Chan* having been the first of them, and *Ill Chan* the last: *Zingis Chan* reign'd a long time after them. An Author call'd *Shara-Sudin*, remarks in his Writings, that the *Turks* are accustom'd to seek after the Number Nine * in whatever they undertake or write, inasmuch as they have that Number in singular Veneration; because God made use of it in the Creation.

* The Number Nine has been in Veneration, thro' I know not what Frenzy, by most Nations. The Romans and Greeks, the Germans as well as the Gauls have always had great Regard to it in their sacred Ceremonies; also our modern Cabalists pretend still to find Mysteries in it, where none else can see any thing at all.

Mogull Chan having reign'd a long time, died and left four Sons; 1. Cara Chan, 2. Auwas Chan, 3. Cauwas Chan, 4. Cavar Chan: But Cara Chan, as being eldest, came to the Empire after the Death of his Father, and was a very powerful Prince. During the Summer, he made *Country of* his Abode about the Mountains of Ar-tag and Mogulls. Car-tag, called at present Uluk-tag and Kitzik-tag; and in the Winter-time, his Residence was upon the Banks of the River Sirr, at the Foot of the Mountains which are to the North of that River. In his Time none were to be found of the true Religion, the whole World making open Profession of Idolatry.

ଓଡ଼ିଆରେ କଥା ହେଉଛି ଯେ ଏହା ମନ୍ଦିର ପାଇଁ ଏହାର ପାଇଁ ଏହାର ପାଇଁ ଏହାର ପାଇଁ

C H A P. II.

*Of the Birth and Reign of Ogus Chan.**

*Birth of
Ogus
Chan.*

*Fabulous
Story.*

Cara Chan had by his Favourite Spouse, a Son, whose Countenance seem'd to shine like the Sun. From the Time of his Birth he would take no Nourishment, tho his Mother continually offer'd him the Breast: Besides that, the Mother dream'd every Night that her Son said to her, "Mother, return to the true Religion, for so long as you continue in your Idolatry I will not receive your Breast tho I should dy by it." Whereupon the Mother, to save the Life of her Child, having made a Vow to resume the Worship of the true God, he immediately fell to sucking her Breast: In the mean time, the Mother did not fail carefully to preserve the Remembrance of this Particular. The Turks, who lived between the Time of Japbis and Alanza Chan, all profess'd the true

[* The Ottoman Turks pretending to be descended from this Prince, call themselves Oguzians.]

Reli-

Religion: but during the Reign of *Alanza* ^{The Turks} *Chan*, abusing the Prosperity they enjoy'd, they ^{fell into} forsook the true God and stray'd after Idols; ^{Idolatry in} which Abomination increas'd every Day till the ^{the Time} ^{of Alanza} Time of *Cara Chan*, when the Fury of Ido-Chan, latry was come to such a Height, that if the Father had a mind to return to the true Religion, he was sure to be knock'd in the Head by his own Children; and the Fathers did the same to those of their Children, who shew'd an Inclination to the true Religion.

In the Time of the Reign of *Mogull Chan*, it was the Custom not to give Names to their Children till they had pass'd the first Year. 'Tis for this reason that *Cara Chan* would not give his Son a Name till he was a Year old. Then having assembled the Lords of his Court, and prepar'd a great Entertainment, he order'd the Infant to be brought, and said to them, " You know that my Son being this Day a Year old, it is time to give him a Name." Whereupon every one keeping Silence to hear what Name the Father would give him, this Child spoke, saying, " What Name mean you to give me? I call my self *Ogus*." The Administration which this Novelty gave the whole Assem- ^{Ogus} bly, to see an Infant but twelve Months old ^{gives him} give himself a Name, caus'd them unanimously ^{self a} to consent that he should keep that Name, in ^{Name.} the Opinion that he would one Day become a great Prince. When this Boy began to speak, he had continually in his Mouth the Word *Allab!* *Allab!* which every one made a Subject ^{Allab, i.e.} of Raillery, saying, " This Child is yet so ^{God.} young that he does not understand what he says, uttering the first thing that comes into his Head." But far from being a thing of chance, it was the immediate Work of God, ^{who}

who was pleas'd his Name should be glorify'd by the Mouth of this tender Infant.

Ogus marries two Wives.

Forsakes them on account of Religion.

Gets a Wife to his mind.

When he was arriv'd at a proper Age, he had given him his Cousin-Germain, the Daughter of *Cavar Chan* in Marriage ; with whom being one Day in private, he said to her, “ I know him who hath created thee and me, and all that we see ; therefore I am of Opinion we ought to obey him in all that he hath commanded us.” But she, on her part, not being willing to agree to this Proposel, *Ogus* not only quitted her Bed, but also shunn'd her Company upon all Occasions. *Cara Chan* being inform'd that the new-marry'd Couple liv'd in no good Understanding together, gave his Son another of his Cousins, the Daughter of *Gawas Chan* in Marriage ; with whom he had the same Adventure as with the first. Some Years after *Ogus* returning from hunting, pass'd near a Brook, beside which he saw a Woman who was washing Linen, and a Third Cousin of his, Daughter to *Auwas Chan*, sitting by her ; whereupon he took her aside, for fear it should be discover'd that he profess'd the true Religion, in case he should speak to her by some body else ; and having made her swear she would keep secret all he was going to trust her with ; he said, “ My Father has given me two Wives, but I cannot love them because they adore Idols, and I live in the true Religion ; therefore if you will embrâce my Religion and forsake Idolatry, I'll take you in Marriage and love you as long as I live.”

She having consented to the Proposel of *Ogus*, he ask'd her in Marriage of his Father, who willingly gave her to him ; and also made a great Feast on that Occasion. *Ogus* liv'd very agreeably with this last Wife ; but some Years after,

after, being gone a hunting a good way from home, *Cara Chan* his Father gave in his Absence a great Entertainment to all his Wives, and likewise invited the Wives of his Son *Ogus*. Among many Discourses which he had with his Wives during the Entertainment, it came into his Head to ask them, if they did not know the reason how it came to pass his Son should love his last Wife so well, and hate his two former? But not being able to get a satisfactory Answer, inasmuch as they knew not the Secret of that Affair, he put the same Question to his Sons Wives. The first of which reply'd, "Your Son is of a Religion different from thine, as is his last Wife as well as he; and because we two were not willing to embrace that Religion as he desir'd us, he hath taken a Hatred to us."

Upon this Answer, *Cara Chan* resolv'd by the Advice of the Lords of his Court to go to the Place where *Ogus* was hunting, in order to put him to death without any Noise. But the last Wife being appriz'd of this Resolution, sent immediately to inform her Husband that his Father was gathering Troops to go and surprize him, because he had learn'd that he profess'd a different Religion from his own. *Ogus* having without Delay spread this News thro' the whole Country, caus'd it to be publish'd at the same time, that all those who pretended to be his Friends should come off-hand to his Assistance; but the Majority sided with the Father, and there were but very few who came to take the Son's Part; of which Number, among others, were the Nephews of *Cara Chan*, the Children of his Brothers, who were fallen much below the Grandure of their Birth, to whom *Ogus* gave the Surname of *Vigur*, as much as to say, Vigur's coming Tribe.

Cara
Chan's
Army rou-
ted, and
himself
slain.

Ogus esta-
blishes the
true Reli-
gion in his
Domini-
ons.

Gurgut,
or Zinu.

Ogus Chan
wars on
Tatar
Chan, on
account of
Religion.

Chariots
invented.

Kankli
Tribe.

coming to Aid, or Relief. In the mean time, *Cara Chan* being advanc'd with a great Army against his Son, his Troops notwithstanding their great Superiority were beaten, and in the Rout the *Chan* himself receiv'd a Shot with an Arrow in his Head, of which he died not long after.

Ogus Chan being advanc'd to the Throne, caus'd an Order to be publish'd that every one should embrace the true Religion; and the better to encourage his Subjects therein, he heap'd Favours upon those who obey'd him readily; whereas he gave no Quarter to those who persisted in Idolatry: And as there dwelt divers People upon his Frontiers who paid no Obedience to his Orders, notwithstanding they had been heretofore under the Dominion of *Mogul Chan*, many of his Subjects who would not quit their Idolatry went and shelter'd themselves among them, which mov'd *Ogus Chan* to make War upon them so briskly, that at last he oblig'd them to submit, except a very few who retir'd into the Dominions of *Tatar Chan*, who resided in the Neighbourhood of *Dsurdsut*.

The Town of *Dsurdsut* is very powerful, having several small Towns under its Jurisdiction: 'Tis situate towards the Frontiers of *Kitay*, being called *Zinu* in the *Indian* and *Persian* Language.

Ogus Chan embrac'd very eagerly that Occasion to war upon *Tatar Chan*; and having vanquished him, took from him so great a Booty, that it had been impossible to have carry'd it away, if it had not been for an ingenious Man in his Army, who on this Occasion invented Chariots; by the help of which they brought off all the Booty: and because those Chariots skreel'd much, they were call'd *Kun-neck*, and the Author of the Invention *Kankli*: and all those who are call'd at present *Kankli*, are

are of the Posterity of that Man who invented the Use of Chariots.

Ogus Chan, after a War with his Enemies *Ogus Chan* which lasted 72 Years, oblig'd all his Neigh- *conquers* bours at last to submit to him, and brought *Kitay*, them back to the true Religion. After which *Tangut*, he conquer'd the Empire of *Kitay*, the City of *Kitay*. *Dsurdjut*, and the Kingdom of *Tangut* with *Gurgut*.

Cara Kitay. The Capital of *Cara Kitay* is a *Cara Kitay* great City, and the Country is inhabited by Peo- *tay descri-* ple as black as the *Indians*: They live about *bed.* the Lake *Mohill*, between *Kitay* and the *Indies*, *Lake Mo-* drawing towards the South. From thence pas- *hill.*

sing behind *Kitay*, he found upon the Sea- Coasts among the Mountains, very warlike Peo- ple* who had a *Chan* call'd *Itburak*; who com- *Itburak* ing to meet him with a good Army, receiv'd *Chan*. him with so much Bravery, that he was constrain'd to go back the way he came, and to post himself in an advantageous Camp between two great Rivers, in order to make himself se- cure against any Surprize. As upon this occa- sion, *Ogus Chan* and the chief Officers of his Army carry'd their Wives with them, it hap- pen'd that one of his general Officers, who had been kill'd in the Battle, having left his Wife big with Child, she could find no other Place to retire to when her Time was come but an old Hollow-Tree; into which having crept when her Labour came on her, she there brought forth a Son. The *Chan* being inform'd of this Adventure, gave Orders to have this Child care- fully brought up, in Consideration that he had lost his Father in his Service, and gave him the Name of *Kipzak*, which signifies in the antient *Kipzak*, *Turkish*, an *Hollow-Tree*. When this Boy was *whence* named.

* The Author undoubtedly speaks here of Tunkin and Co- chin China, with which the Situation of this People agrees.

arriv'd

Magahrs.

arriv'd to a fit Age, *Ogus Chan* gave him a considerable Army to go and war against the *Vrusses*, *Vlaks*, *Madsabrs*, and *Bashkirs*, who inhabited along the Banks of the Rivers *Tin*, *Atell* and *Faigik*; and having been fortunate enough to bring these People under his Subjection, he reign'd thirty Years in that Country. From him are descended all the *Kipzaks*; and from the Reign of *Ogus Chan*, to that of *Zingis Chan*, for above four Thousand Years, no other Nation has inhabited between those three Rivers, besides the Subjects of the Princes of the Posterity of *Kipzak*. This Country is call'd *Dasht Kipzak*, or the Plain of *Kipzak*.

Dasht Kipzak.
Ogus Chan conquers Itburak Chan.

Conquers Turkestan, Andigan.

And Great Bucharria.

Seventeen Years after *Ogus Chan* attack'd *Itburak Chan* the second time, and having this time entirely defeated him, he put him to death and afterwards made himself Master of his Dominions. On this Occasion he treated those of his own Subjects, who had preserv'd the true Religion, with all the Tenderness imaginable; but caus'd all those whom he found to be Idolaters to be destroy'd. After which turning back, he pass'd by the Frontiers of the Indies, drawing towards *Talash*, *Sairam*, *Tashkänt*, *Samarkant* and *Bucharia*. First of all he took the Towns of *Sairam* and *Tashkänt*, and detach'd his Son from thence with some Troops towards that side, where are the Towns of *Turkestan* and *Andidjan*; who having made himself Master of those Cities, came to rejoin his Father after an Absence of six Months. From thence *Ogus Chan* march'd towards *Samarkant*, and after having reduc'd that City, he made himself Master of all the great *Bucharia*: Then he march'd to the Town of *Balk*, and having likewise subdu'd it, he advanc'd in the middle of Winter toward that side where stands the Town of *Chor*; but

but as it was extremely cold, and there had fallen abundance of Snow, this March put his Army to infinite Fatigue. In the mean time he continued his Rout, having taken all proper Precautions that none should remain behind. After he had possess'd himself of that Town, he made a Review of his Army in the Spring OguChan following; and finding that some had absented themselves, he caused diligent Search to be made in order to know what was become of them; and when they were arriv'd some days after, the *Chan* demanded of them where they had been so long. To which they answer'd, that having follow'd the Army at an easy Rate, there fell so much Snow one Night that they could not possibly re-join it: And as besides that, all their Horses and Camels had burst, they had been oblig'd in spite of themselves, to wait till Spring before they could be able to appear before him. Whereupon the *Chan* gave them the Surname of *Karlik*, in memory of the Snow stopping them on the Road, *Karlik* signifying Karlik Snow: And it is from these People that the Tribe *Karliks* deduce their Original.

From thence he march'd towards *Cabull Gasmien*, and *Cashmir*, which are famous Cities to the North of the Indies. The Town of *Cashmir* was then in Subjection to a very puissant Prince called *Jagma*; who upon the News of the March of *Ogu Chan*, possess'd himself of the Avenues of the Mountains and the Banks of the Rivers which are about that Town, and put a Stop to him in this manner for a whole Year. But *Ogu Chan* having at last surmounted all these Difficulties, and defeated his Troops, put him to death; and having taken the City, he put the greater Part of the Inhabitants to the Sword. After which he return'd by the Ci-

ties of *Badagshan* and *Samarkant* into his hereditary Dominions.

*Sham, or
Damascus.* Some time after having taken a Resolution to go and conquer the Country of *Iran*, where among others, are the Cities of *Sham* and *Misser*, he caus'd it to be publish'd that all his Men should provide themselves with Provisions, because they had a long March to make. After which setting forward with numerous Troops near the Town of *Talash*, he join'd those of his Army who had staid behind in his March to the *Indies*; and having ask'd one of them how it came to pass they had delay'd so long coming to him? he made Answer, “ Our Horses were

Talash.

“ quite spent; and for my own part, I was “ embarrass'd with a Wife who was ready to “ fall to Pieces without my being able to give “ her any thing to eat; and being deliver'd on “ the Road, she was so reduc'd with Hunger “ that she had not Milk to nourish her Child, “ which oblig'd me to go and kill some Game, “ and roast some of the Flesh for my Wife's “ Support, that she might be in a Condition to “ give her Infant Suck: This I continued to “ do till such time as one of the Officers, com- “ manded to gather together the Stragglers of “ the Army, lighting upon me, press'd me “ to repair to the Camp.” Whereupon the *Chan* having order'd a Horse to be given him, with Provisions, gave him leave to return home, and gave him the Name of *Kall-atz* in memory of that Adventure; for *Kall* signifies *left*, and *atz*, *being hungry*. The Posterity of *Kall-atz*, corruptly call'd *Callatz*, has since that time increas'd to that degree, that there are at present divers very numerous Branches of them in the Country of *Ma-urenner*, and in the Cities of the Country of *Chorasan* and *Irak*.

*Kall-atz
Tribe.*

Ogus

Ogus Chan decamping from about the Town of *Talash*, march'd thro' the Territory of the Cities of *Samarkant* and *Buchara*; and passing the River *Amu*, went and laid Siege to the Town of *Choraffan*. The Country of *Iran* was just at that Juncture without a Master, for the last *Chan*, called *Cajumars*, who was a very powerful Prince, dying before his Son *Haußany* *Hushangh* was of an Age capable of holding the Reins of *sirnam'd* Government, the Lords of the Country, taking *Pishdad*. the Advantage of the Minority of *Haußany*, waged War among themselves; which made the Reducing of *Choraffan* very easy to Ogus *Conquers Chan*. From thence he turn'd towards the Cities of *Irak*, *Adirbeindsan*, and *Arméen*; whereof he took some by Capitulation, and others by Force. In this Expedition, being in the City of *Sham*, one Day he order'd one of his most faithful Attendants to go into the neighbouring Foreft, and there bury secretly, in some Part towards the East, a golden Bow which he put in to his hands; but so, that only a little Bit of it could be seen: which having been executed according to his Commands, he gave him also three golden Arrows, with Orders to bury them in like manner; but on the West-side of the Foreft. A Year after, having caused his three eldest Sons to be called before him, 1. *Kiun*, or the Sun, 2. *Ay*, or the Moon, 3. *Fuldus*, or the Star, He said to them, " You know, my Children, that we are in a strange Country, where I am so overburden'd with Affairs that I have not time to spare for Hunting; therefore I would have you go in my stead, and that on the East-side; and do not fail to bring me all that you are able to take, for there is a great deal of Game in those Quarters."

As soon as they were departed, accompany'd by Persons whom their Father had named for that purpose, he order'd his three younger Sons to be called, and commanded them as he had done the others to repair to the Chase, but on the West-side. These three last were called, 1. *Kuck*, or the Heaven, 2. *Tag*, or the Mountain, 3. *Zingis*, or the Sea. The three first at their Return, brought to the *Chan*, besides a great Quantity of Game which they took, the golden Bow which they found: and the three latter, who return'd soon after, brought likewise the three golden Arrows, with much Game. The *Chan* having caus'd all the Game to be dress'd, and much other Victuals to be added to it, gave a great Feast on this Occasion for Joy that his three eldest Sons had found a golden Bow, and his three youngest Sons three golden Arrows: and he was pleas'd that the three first should divide the golden Bow among themselves; and that the three others should also keep each of them his golden Arrow.

Ogus Chan
returns in-
to his Do-
minions.

Makes a
great Feast.

Ogus Chan having resided some Years in the Towns he had conquer'd, treated very mildly all those who submitted themselves; but gave no Quarter to such who were so obstinate as to resist him: After which he put strong Garisons into all the Cities of Defense, and led back his Army into his own Dominions. At his Return, he caus'd to be prepar'd a magnificent Tent adorn'd with golden Apples, curiously enrich'd with all sorts of Stones, and having order'd 900 Horses, and 9000 Sheep to be kill'd, and 99 Leather Bottles with Drink to be provided, whereof 9 were fill'd with Brandy, and 90 with Kumisse, or Mare's-Milk; he gave a great Regale to his Sons, and all the Lords and Officers of Distinction in his Empire. And having thank'd

thank'd his Sons for the inviolable Love and Fidelity which they had always preserv'd towards him; he bestow'd on them many Cities, and gave them Subjects of their own: He also gave Gratuities to each of the Lords of his Court, and his principal Officers according to their Merits; and as he had his Views in causing the golden Bow and Arrows to be bury'd in the Forest near *Sham*, he took Occasion from thence to give his three eldest Sons the Name of *Bussuk*, that is, *broken*, in memory ^{Hence Bus-} of the golden Bow which they had found and ^{suktu} parted among themselves: and to the three youngest he gave the Surname of *Utz-ock*, that is to say, *three Arrows*, in Remembrance of the same Adventure: adding, it is not by Chance, but thro' the Will of the living God, that it came to pass that you found that Bow and those Arrows; and seeing our Ancestors have always ^{Ogus Chan} believ'd that the Bow signify'd the Prince, and ^{prophesies} the Arrows his Ambassadors, because the Arrow ^{of the Empire of the} must fly that way the Bow is drawn, and that ^{pire of the} ^{Busluks.} my eldest Son *Kiun* has found the Bow, he shall reign after my Death, and his Descendants after him, while there shall remain any of the Posterity of the *Bussuks*; and those of the Posterity of the *Utz-ocks* shall be their Subjects for ever.



C H A P. III.

*Of the Children of Ogus Chan, and of
their Descendants until Ill Chan.*

OGUS CHAN dying after having reign'd ^{Kiun Chan} 116 Years, his Son *Kiun Chan* succeeded ^{succeeds} him. He had among those of his Council, an ^{Ogus} ^{Chan} old

old Counsellor of his Fathers of the Tribe of the *Vigurs*, who had the Reputation of a Man of great Parts. This Person being one Day in private with *Kiun Chan*, represented to him that his Father had reign'd 116 Years, and endur'd many Fatigues; only with the View of conquering by his Sword a great Number of Cities and Provinces, and leaving his Posterity a Name full of Glory: That he should possess all *that* so long as he lived in good Harmony with his Brothers; but that the Moment Discord enter'd among them, they would lose all with their Lives and Honour. After having prepar'd *Kiun Chan* by this Discourse, he added, You are six Brothers, each of whom has four Sons; therefore I advise you to divide part of that great Number of Cities and Provinces which your Father has left you among your Brothers and their Children, in order to prevent that Jealousy which will creep in among you, in case one hath all, and the rest nothing: and to this Purpose it will be necessary, that you order a great Entertainment to be prepar'd, to which all shall be invited without Distinction; and you may take that Opportunity to divide the Empire with your Brothers and their twenty four Children, in the Presence of all your Subjects.

*Kiun
Chan di-
vides his
Dominions
amongst
his Bro-
thers and
their Sons.*

Kiun Chan having approv'd of this Council, caused that magnificent Tent which he inherited by his Father to be set up with six other great white Tents on each side. After which he caused to be erected near these Tents, two Trees forty Fathoms high, and a golden Hen to be fix'd on the Top of the Tree, which was planted near the Tents on the right hand; and on the Top of the Tree which was planted near the Tents on the left side, a Hen of Silver; ordering, that all those who bore the Naine of

Bussuk, should exercise themselves in shooting at the golden Hen running full speed, and that those of the Name of *Utz-ock* should shoot in the same manner at the silver Hen; and he order'd considerable Prizes for those who hit the Hen. This Feast every way resembled the last ^{Great} *Feast*, which *Ogus Chan* gave, and there were consumed at this, as well as that, 900 Horses, 9000 Sheep, 9 Leathern Bottles* of Brandy, and 90 of Kumisse. It continued 10 Days and 10 Nights successively, and *Kiun Chan* on this Occasion publickly divided the Inheritance of his Father, not only with his Brothers and their 24 Children, but he also assign'd a convenient Portion to the other Sons which his Brothers had by their Concubines, which were likewise pretty numerous.

Ogus Chan left six Sons; 1. *Kiun Chan*, 2. *Ogus Ay Chan*, 3. *Julduss Chan*, 4. *Kuk Chan*, 5. *Tag Chan*, 6. *Zingis Chan*; each of these six Brothers had four Sons in lawful Wedlock. The Sons of *Kiun Chan* were called; 1. *Kagi*, 2. *Bayat*, 3. *Alkaaduli*, 4. *Carajuli*. The Sons of *Ay Chan* were called; 1. *Jasir*, 2. *Japhir*, 3. *Dodurga*, 4. *Dugar*. The Names of the Sons of *Julduss Chan* were; 1. *Ushar*, 2. *Kasik*, 3. *Begdali*, 4. *Karkin*. The Sons of *Kuk Chan* were called; 1. *Bajender*, 2. *Bazina*, 3. *Zaulidor*, 4. *Zabni*. The Sons of *Tag Chan* were called; 1. *Salur*, 2. *Imar*, 3. *Alajunti*, 4. *Usgar*. The Sons of *Zingis Chan* were named; 1. *Igder*, 2. *Baydus*, 3. *Auwa*, 4. *Kannek*.

The six Sons of *Ogus Chan* had likewise each four natural Sons, which make in all twenty four, viz. 1. *Kana*, 2. *Luna*, 3. *Turbati*, 4.

[* Rather Sheeps Skins, called by the Spaniards *Borrachios*.]

Karedi, 5. Sultanli, 6. Okli, 7. Kukli, 8. Sultzli, 9. Harasanli, 10. Jurazi, 11. Zamzi, 12. Turunco, 13. Kumi, 14. Surki, or, as they name it at present, Surchi, 15. Kortzik, 16. Suerzik, 17. Carasib, 18. Kasquet, 19. Kergis, 20. Takàn, 21. Za, 22. Zama, 23. Murda, 24. Shuy.

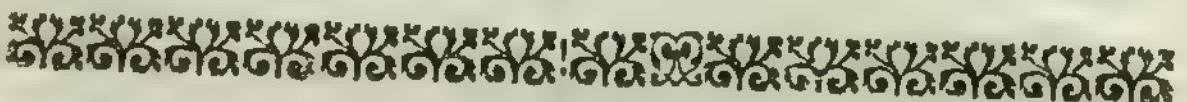
Ay Chan's Kiun Chan dying after having reign'd seventy Reign. Years, his Brother Ay Chan succeeded him:

Ay Chan at length also dying, had for his Successor Julduss Chan; not his Brother of that Name, but another of the same House. Julduss Chan held the Reins of the Empire with great Conduct and Prudence, but he did not live long; and after his Death his Son Mengli Chan succeeded him, who having also reign'd very worthily, dyed in Peace at a great Age, and left the Empire to his Son Tinjis; who in his old Age, resign'd the Crown in favour of his Son Ill Chan, that he might employ the remainder of his Days in Exercises of Devotion. Ill Chan reign'd a long time over the Mogulls.

Mengli
Chan.

Tinjis
Chan.

Ill Chan.



C H A P. IV.

Of the Life and Reign of Siuntz Chan, and the Destruction of the Empire of the Mogulls.

Ill Chan
and Siuntz
Chan Con-
tempora-
ries.

IL L Chan and Siuntz Chan reign'd at the same time; Ill Chan being of the Posterity of Mogull Chan, and Siuntz Chan descended from Tatar Chan. These two Princes were continually at War together, but Ill Chan always carry'd away the Victory, which oblig'd Siuntz Chan to send Ambassadors with magnificent Presents

sents to the *Chan* of the *Kergis*, who was a Po-^{Chan of} tent Prince, to engage him to come to his As-^{the Kergis.} sistance: but, as *Ill Chan* appear'd still too for-
midable for them both, and *Siuntz Chan* pro-
pos'd to make his Part so good this time, as to
assure himself of Success in his Enterprize, he *Confedera-*
took such effectual Methods to raise a Jealousy *cy against*
of the too great Power of *Ill Chan* in the Prin-^{*Ill Chan.*}
ces his Neighbours, that they all united with
him in order to keep him under. As soon as
Ill Chan receiv'd Advice of this Confederacy, he
went and encamp'd in a very advantageous
Place and so fortify'd himself, that notwithstanding
the Confederate Princes attack'd his
Camp several times with all their Forces, they
were not able to force it, which oblig'd them
to come to a Resolution to order their Men,
that at the Attack which they were to make
the next Day, they should, after a slight Skir-
mish, throw away their Arms, and every thing
they had, and feign a Flight towards a Place
where they had planted the best of their Troops
in Ambuscade, in order to draw their Enemies
into it *. This Stratagem having succeeded to
their Wishes, the Army of *Ill Chan* was sur-^{*Ill Chan*}
rounded on all sides, in such wise that it was over-
entirely cut to Pieces; after which the Allies ^{thrown.}
having with ease carry'd the Intrenchments of *The Em-*
the Mogulls, made all those Prisoners who were *pire of the*
saved from the Defeat of the Enemy, and ut-^{Mogulls}
terly subverted the Empire of the Descendants ^{destroy'd.}
of *Mogull Chan*.

* A Method of Fighting used of old by all the Scythians.



C H A P. V.

*Of the Fortune of Kajan and Nagos, the
only Remains of the Posterity of Mogull
Chan.*

*Adventure
of Kajan
and Na-
gos.*

AS soon as Siuntz Chan had finish'd that Expedition he return'd with his Army into his own Country. Ill Chan had several Children, but they all lost their Lives with him in that unfortunate Battle, except the youngest of his Sons called Kajan, and his Nephew Nagos, his Brother's Son, who were both of an Age, and marry'd in the same Year. These two Princes who had been taken Prisoners, seeing themselves with their Wives under the Guard of only one Man, came to a Resolution after ten Days Captivity, to betake themselves to Flight with their Wives, and return into their own Country; where being happily arriv'd, they first of all appropriated to themselves all the Camels, Horses, Cows and Sheep which escaped from the Action, having none to dispute them with them; and judging a while after those Quarters were not over secure for them, they took the Clothes which they found on the Field of Battle and retir'd into the Mountains.

*They
dwell in
the Moun-
tain of
Irgana-
kon.*

They pass'd in this manner from Mountain to Mountain, till arriving with their Wives and Cattle at the Foot of a very high one, they could find no way to pass it but a small Path very narrow, made by certain Animals called in the Tatar Language *Archara*; and tho they search'd all about the Mountain for another Road, they could find none; which obliged them to make use of this Path, tho it was so

strait

strait there could not pass above one at a time, and that with the unavoidable hazard of breaking one's Neck at the least false Step. Having ascended the Mountain on one side by this Path, they descended it also on the other side by the same way, and were not a little rejoiced to find a Landskip perfectly agreeable, interspersed with Brooks and charming Meadows, abounding in all sorts of delicious Fruits: But what pleas'd them most was, that beholding it inclosed on all sides with inaccessible Mountains, they had room to believe themselves shelter'd from the Pursuits of their Enemies.

Content with their Destiny, they fed in this Place, during the Winter, upon the Flesh of their Beasts, the Skins of which also serv'd them for several Uses, and in Summer liv'd on Milk-Meats and Fruits. They call'd this Country *Irgana-kon*, in allusion to its Situation; *Irgana* signifying in the old Language of the *Mogulls*, a Valley, and *Kon*, a steep Height. After this in process of Time their Posterity very much increased; *Kajan* whose Posterity were most numerous, called his Descendants *Kajath*; and *Nagos* who had a less numerous Issue, called one Part of his Descendants *Nagosler*, and the other Part *Durlagan*. *Kajan* had received the Name which he bore from his Father *Ill Chan*, because all the Children of *Ill Chan* were exceeding robust and vigorous Men. *Kajan* signifying a Torrent which falls down with Rapidity from the Top of a Rock.

Kajan and *Nagos*, and their Descendants after *Lived in them*, dwelt in this Place above 400 Years, till finding it at last too narrow for them, they made a general Meeting to deliberate upon the State of their Affairs; and forasmuch as they had learned from their Ancestors, that the Country behind

the Mountain 400 Years.

behind those Mountains from whence Siuntz *Chan* had driven them, was a fine and extensive Country, they came to a Resolution to return there; but they were at a Nonplus to find a Road to carry them out of the Inclosure of these Mountains, because the Path, by which their Forefathers had found the way into it, was destroy'd thro' length of Time: whereupon a Farrier, who thought he had observ'd that the Mountain was not over thick in a certain Place, and also that it entirely consisted of Iron-Mine, propos'd to apply Bellows to it, to try if it was not feasible to dissolve this Mountain by Fire. This Counsel having been unanimously approv'd of, every one carry'd thither Wood and Charcoal; and having laid round the Foot of the Mountain, one Bed of Wood and another of the Coal, they set Fire to it; which they so effectually blew up by the help of 70 Leathern Bellows, that the Mountain at last coming to melt in this Place, left a Road large enough for the Passage of a loaded Camel; and by this Road they all march'd out with great Joy.

*Melt their
way thro'
the Moun-
tain.*

*Still cele-
brate the
Day of
that Sally.*

To perpetuate the Memory of this miraculous going forth, the *Mogulls* still celebrate the Anniversary of it with the following Solemnities. They kindle upon that Day a great Fire, wherein they put a Piece of Iron to make it red-hot; after which the *Chan* gives the first Stroke with a Hammer upon the Piece of Iron, and then all the Heads of the Tribes and other Officers of Distinction, each according to his Rank, give it a Stroke with a Hammer; and when they have done, the common People do as much: which thing is observ'd thro' the whole Extent of the Empire of the *Mogulls*, in Remembrance of that Sally.

The *Mogulls* had at that time a *Chan* of the Family of *Curlass*, of the Posterity of *Kajan*, call'd *Bertezena*; who immediately after this *Bertezena Sally* sent Embassadors to all the neighbouring People, to let them know, that haviug issued out of *Irgana-kon*, he offer'd his Protection to all those who having been heretofore of the In-heritance of the Princes of *Mogull Chan*, should submit themselves to him; but that he would pursue with Fire and Sword all such as refus'd to return to their Duty: which induced some of the People voluntarily to put themselves under his Government.

In the mean time the Princes, Descendants of *Tatar Chan*, being alarm'd with so unexcepted a Piece of News, did not fail without delay to take up Arms and go in quest of *Bertezena Chan*; but he entirely defeated them, and put to the Sword all the *Tatars* capable of bearing Arms, who upon this occasion fell into his Hands; giving Quarter to none but the young People whom he divided among his *Mogulls*: This happen'd just 450 Years after the Name of *Tatars* the *Mogulls* had been lost by the Defeat of *Ili Chan*: And notwithstanding the *Tatar Nation* was much more numerous than that of the *Mogulls*. *Mogulls*, the neighbouring *Aimacks*, or Tribes, *Aimack*, induced by the Victory which these latter had obtain'd, without more ado put themselves under the Protection of *Bertezena Chan*, which augmented his Forces considerably.

There was a Man in the City of *Caswin*, call'd * *Choda Rashidt*, who reports in his Writings, that there was one of the Descendants of *Taulai Chan*, the Son of *Zingis Chan*, who reigning in the Country of *Iran*, was the first of *Mogull*

* *Choga Rashid*, the same as *Fadlallah*, Author of the History of the *Mogulls* and *Tatars*.

Extraction who embrac'd the Religion of the *Mahometans*, which is the true one. This was *Gasan Chan*, Son of *Argun Chan*, Son of *Abka Chan*, Son of *Halacu Chan*, Son of *Taulai Chan*; he built a City for himself to reside in, but we know not the Name of it: and the Year after he came to the Crown of those Provinces, he said to *Chodsa Rashidt*, who was of his Council,

“ God be prais'd the *Mahometan* Worship is
 “ well establish'd among us; and since the time
 “ that my great Grandfather *Halacu Chan* came
 “ from the Country of the *Mogulls* to reign o-
 “ ver these Provinces, there have pass'd two or
 “ three Generations: Wherefore it is necessary
 “ that I should order a Book to be compiled of
 “ the Families, Religion and Customs of our
 “ *Mogulls* to leave it to Posterity; and as it is
 “ not possible for me to set about it my self,
 “ and that I have no body but you who is ca-
 “ pable of doing it well, I intend to put into
 “ your hands all the Books which I have rela-
 “ ting to that Matter; and seeing they are
 “ written in the *Mogull* Language, I will join
 “ to your Assistance one of the Lords of my
 “ Court, called *Fulat*, surnamed *Zabixang*, who
 “ understands perfectly that Language, to the
 “ end that you may carry on that Work with
 “ Success:” In which *Chodsa Rashidt* having
 obey'd his Master, he finish'd that Book in the
 Year 702, and called it *Dsamastavarob*. ’Tis
 from that Book, and 17 others, that I *Abulgasi*
Bayadur Chan have extracted the Contents of
 mine, which I begun to write 372 Years after
Chodsa Rashidt. ’Tis true that in that Interval
 there are to be found many Writers who have
 been pleased to meddle with it; but as they
 did not understand the different Languages
 which they stood in need of on that occasion,
 they

*Fulat, or
Pulad.*

An. Dom.

1302.

*Gami al
Tawarik.*

they have committed gross Faults, and have in a manner entirely confounded the Generations. Wherefore having been obliged for certain Reasons to remain a whole Year in the Country of the *Calmacks*, I have had Opportunity to *Calmacks* learn the Language of the *Mogulls*; and the *and Mo-* reason why I have written this Book in the *Mo-* *gull* or *Turkish* Language, without meddling ^{same Lan-} *guage.* with the others, is that it may be every where in use; and if God spares me my Life, I am resolv'd to translate it hereafter into the *Persian*.

I come now to treat of the principal Tribes which compose the *Turkish* Nation; and in the first place, I shall speak of the Tribes which have no Connexion with the *Mogulls*, descended from *Kajan* and *Nagos*: and after that, I shall treat of those which deduce their Origin from the *Mogulls*, since their sallying out of *Irganakon*.



C H A P. VI.

Of the Tribes of Kanklis, Kipzaks, Kallatz, and Carliks.

THERE are five *Aimacks* or Tribes which derive their Name from *Ogus Chan*, whereof there is only one, viz. the Tribe of the *Vigurs*, which sprung from the Posterity of *Mogull Chan*. The four others are the Tribe of the *Kanklis*, the Tribe of the *Kipzaks*, the Tribe of the *Kall-atz*, and the Tribe of the *Carliks*; of which something has been hinted in the Life of *Ogus Chan*.

The Tribe of the *Kall-atz* dwells among the *Kall-atz Turcmanns*, in the Country of *Ma-urenner*, and the Province of *Choraffan*.

The

Tribe.
Turk-
manns.

Kipzaks
Tribe.

Kanklis
Tribe.

Now Te-
kees and
Ila.

Vigish
Chan of
Chowar-
azm.
Sultan
Moham-
med
his Son.

Or Andig-
an.

^{#That is, all} stan, and Westward the Country of Rubm : he
possessed by the Arabs on this side conferr'd many Favours on those of the Tribe
of Kanklis, for the sake of his Mother. His Uncle Chamar, Brother to his Mother, coming to
see him, and turning Mahometan, he placed him at the Head of his Council. Inallzik, who was
his Mother's Cousin-Germain, being Brothers Children, having likewise come to pay his Court
to him, he honour'd him with the Name of

* This Prince, whose Ancestors were rais'd successively from being Slaves to the Governor of the Country of Charass'm to the Government, and from the Government to the Sovereignty of the Country, always retain'd the Name of Shah of Charass'm, tho' he possess'd in a manner all Persia and the Great Bucharia, with part of the Armenias and Syria. He mounted to so great Power, upon the Decay of the Grandeur of the Selgiukid Sultans; the last of which he put to death, notwithstanding he and his Ancestors ow'd all their Fortune to the Favours of the Princes of that House.

[This is the same Prince, who is called by most other Authors Tacash.]

Gagir

The Tribe of the Kipzaks has always inhabited the Banks of the Rivers Tin, Atell and Jaigik.

The Tribe of the Kanklis dwelt for some time jointly with the Turcmanns in the sandy Deserts; but when these last went to live in Towns, the Kanklis went and dwelt about the Rivers Ifsikul, and Tallash; where they have inhabited a long while.

Vigish Chan of Urgens, having espoused a Wife out of this Tribe called Turkhan, he had by her one Son, who was called afterwards Sultan Mahamet Shah of Charass'm, and came to be a Prince exceeding powerful*: He usually resided in the City of Urgens, and had obliged all the neighbouring Countries to submit to him, viz. on the East-side the Indies and Bucharia;

on the North-side the Towns of Turkestan and Andidsan;

Southward the Country of † Arabi-

stan, and Westward the Country of Rubm : he conferr'd many Favours on those of the Tribe of Kanklis, for the sake of his Mother. His Uncle Chamar, Brother to his Mother, coming to see him, and turning Mahometan, he placed him at the Head of his Council. Inallzik, who was his Mother's Cousin-Germain, being Brothers Children, having likewise come to pay his Court to him, he honour'd him with the Name of

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[This is the same Prince, who is called by most other Authors Tacash.]

Gagir

Gagir Chan, and gave him the Property of the Town of Turkestan,* after he had embrac'd Ma-Turkestan bometism. Another Man of the Tribe of the Kan-^{under Sultan Mo-}klis, call'd *Kuk*, repairing also to Court, he conferr'd on him the Government of the Great Bu-hammed.
charia, and gave him the Title of *Kuk-Chan*.

There were between 50 and 60000 Men of the Tribe of Kanklis, who put themselves in Subjection to Sultan *Mahomet*, Schab of *Charass'm*; but there remain'd about 10000 along 10000 Families of the Banks of the Rivers *Issikull* and *Tallasb*, whom *Zingis Chan* put to the Sword, when he went to make War against Sultan *Mahomet*. Nevertheless there have sprung up since then by *Zingis* some of that Tribe, without any one being able to find out from whence they came.

Those of the Tribe of *Carlikis*, have always *Carlikis* inhabited the Mountains of the Country of the *submit*.

Mogulls, living on the Produce of their Lands and Herds. They elected their *Chans* out of their Tribe, and might make in all 20000 Families; but *Zingis Chan* coming to the Empire, and having conquer'd many neighbouring Towns and Provinces, sent a Man named *Berlas Koplay-Noyan* on an Embassy to the *Carlikis*, to persuade them to submit to him. Whereupon *Arslan Chan*, who was at that time their Prince, *Arslan* took a Resolution to go and offer him a very pretty Daughter which he had, with very magnificent Presents, and to put himself under his Protection. In Requital of which, *Zingis Chan* gave him one of his Cousins in Marriage: But when he was gone back, he said it was too much to call him *Arslan Chan*, and that the Name of *Arslan-Syrak* fitted him better; for the *Mogulls* make use of the Term *Syrak*, signifying a poor spirited Person, when they would speak of a

* This seems to have been after Kutshluk's Death.

Tagicks. sort of Men whom they call *Tadicks*; because those *Tadicks* are a very simple People.

C H A P. VII.

Of the Tribe of the Vigurs.

*The true
Country
of the
Mogulls.*

*Now
Uluk-tag,
and Kit-
zik-tag.*

*Now
Chaltay.*

*Country
the Vi-
gurs.*

Vigurs at
first had
no Chans.

*Divide
and choose
two Kings.*

IN the Dominions of the *Mogulls* there are found two Chains of very high Mountains which extend from the East to the West, of which one is called *Tugra Tubusluk*, and the other *Uskun Luk Tugra*: Between these two Chains of Mountains, towards the West, lies the true Country of the *Mogulls*, and beyond that more Westward yet is another Mountain which they call *Kutt*: between these three Mountains the *Vigurs* inhabited heretofore; and as one finds in this Country ten Rivers on one side, and nine on the other, one part of the *Vigurs*, call'd *Un-Vigurs*, inhabited about the aforesaid ten Rivers, and the other part dwelt about the other nine Rivers, and these last bore the Name of *Tokos Vigurs*: They got these different Names from the Number of the Rivers about which they inhabited; *Un* signifying in the *Turkish* Language ten, and *Tokes* nine.

These two Kindred Tribes posseſſ'd a great Number of Towns, Villages and Subjects, without having Chans, notwithstanding they were numerous, conſiſting of more than 120 parti-
cular Branches : At length a great Diſſenſion ar-
iſing amongſt them, they refolv'd to choose two
ſeparate Kings ; in purſuance of which Resoluti-
on, the *Un-Vigurs* elected a Prince of their Tribe
called *Mangatati*, to whom they gave the Sur-

name of *Il-itтар*; and the *Tokos Vigurs* chose al-*Il-itтар*, so a Prince of their Tribe, whom they call'd *Il-Ilirgin*. *irgin*: These Princes and their Descendants reign'd more than 100 Years over the *Vigurs*, preserving always the same Name which the first Princes bore. After which these two Tribes coming to unite together, had but one and the same Prince whom they call'd *Idi-kut*, signifying *Idi-kut*, in the Turkish Tongue, sent by the Spirit: *Idi* ^{i.e. sent} importing, being sent, and *Kut*, the Spirit or Soul: ^{by the Spirit.} But in the Language of the *Uzbeks*, it is as much as to say, *a free Man who is not subject to any body*.

These two united People lived together in *Live united* these Mountains almost 2000 Years in Peace; ^{ted for} but in the End a new Difference arising among ²⁰⁰⁰ *Years*: them, they separated for good and all; one *Separate* part of them remaining in those Districts, and *again*. the other going to inhabit about the Banks of the River *Irtis*. These last divided once more into three Branches, whereof one went and dwelt in the Town of *Bishbalik*, and subsisted *Bishbalik*. by cultivating the Lands thereabout. The second dispers'd themselves in the Neighbourhood of that Town, feeding upon their Cattle; and the third Branch continued beside the *Irtis*, ^{R. Irtis.} living by Fishing and Hunting of Zibelines, Castors, Martins, Squirrels, and such like Beasts, of which they eat the Flesh, and employ'd the Skins to make them Clothes, because they were always accustom'd to go clad with nothing but what was made of Skins: These last conceiv'd so great a Hatred to that sort of Life which their Brethren had chosen, that it was a great Curse among them, to wish a Man to be re-*Vigurs* duc'd to live among Men who fed upon Beasts, ^{Curse.} eat their Meat dress'd, and chang'd Garb.

Banerzick
Idi-kut
Chan.

Cavar
Chan of
Turke-
stan.

Vigurs a-
bout the
Iritis ex-
pert in the
Turkish,
and in
Writing.

Employ'd
as Secre-
taries by
Zingis
Chan and
his Suc-
cessors.

Banerzik Idi-kut Chan, who was their Prince in the Time of *Zingis Chan*, submitted to this Conqueror, to secure himself against *Cavar Chan* of *Turkestan*, and every Year sent him considerable Presents; he came also in Person to join him with a good Number of Troops, when he went to attack Sultan *Mahomet Shab* of *Charass'm*; and as there were among the *Vigurs* many Persons skill'd in the *Turkish Language*, and expert at the Pen, *Zingis Chan* made use of them to very good purpose in all his Expeditions as Secretaries to the Chancery; and the Princes his Descendants, who reign'd after him in the Country of *Ma-urenner*, and over the Cities of *Irak* and *Choraffan*, continued for a long time to make use of them in that Quality. *Ugadai Chan*, among others, having succeeded his Father in the Empire of the *Mogulls*, conferr'd the Government of the Province of *Choraffan*, *Masanderan*, and *Gilan*, on a Man of that Tribe, call'd *Vigur Kurgur*, who gave him an Account every Year of all the Revenues of the Cities of his Government.

ଭାରତୀଆରାଜସ୍ଥିତରେ କାନ୍ଦିଲାଙ୍ଗାରାଜସ୍ଥିତରେ

C H A P. VIII.

Of the Tribes of the Takrins; of the Kergis, of the Camcamzuts, and of the Ur-mankatts.

Takrins.

*Z*ingis Chan having begun to make himself formidable, sent an Ambassador to the *Takrins*, with Orders to say, "God has made me a very puissant Prince, and the three Parts

“ Parts of the World obey my Orders ; where-
 “ fore I expect that you will submit to my Go-
 “ vernment.” Thereupon their Prince, called
Bugai-Zinantz Chan, came to a Resolution to pro-
 mise him Obedience, and having a very pretty
 Daughter, he sent her to him with magnificent
 Presents. *Zingis Chan* having receiv’d the
 Maid and the Presents, caus’d the Embassadors
 of *Bugai-Zinantz Chan* to be very splendidly en-
 tertain’d, and plac’d his Daughter among the
 Number of his Wives. After the Death of *Ugadai Chan*,
Zingis Chan, his Son *Ugadai Chan*, tho he had
 already many Wives, yet found so much Beauty
 in this Daughter of *Bugai-Zinantz Chan*, who
 had been one of his Father’s Wives, that he
 marry’d her, and lov’d her better than all his o-
 ther Wives.

The Tribe of the *Kergis* was none of the most *Kergis*.
 numerous at first ; but as it possess’d a Country
 very agreeable, full of Rivers and fertile Fields,
 many of the *Mogulls* and other People came
 and join’d themselves with this Tribe ; which
 considerably increas’d the Number of its Fa-
 milies. In the Time of *Zingis Chan*, the *Kergis Uruss*
 had a Prince called *Uruss Inall*, to whom *Zingis Inall*,
Chan sent two Embassadors call’d *Altai* and *Taramish*, *Prince of*
Taramish, to summon him to submit himself. *the Kergis.*
 This Prince finding himself too weak to run the
 Hazard of drawing so formidable a Neighbour
 upon his Back, was oblig’d to comply with the *Submits to*
 Times, and do what was demanded of him. *Zingis Chan.*
 Pursuant to which, having dismiss’d the Embaf-
 sadors, he sent back with them one of his chief
 Officers, charg’d with magnificent Presents for *Strange*
Zingis Chan; among which there was a Bird all *Bird, by*
 white, having only the Feet, Eyes, and the Bill *the Turks*
 red. This Bird is called in the *Turkish* Language *Shungar,*
Shungar, but the *Russians* call it *Kratzhet*. *Russians*

*Camcamzut
Towns.*

*Aprusir
Towns,
No such at
present.*

*Ur-mankatts
submit to
Zingis
Chan.*

*Another
Tribe of
the same
Name, but
different.*

There are two Towns call'd *Camcamzut*, which are very near one another, between two great Rivers ; whereof one is call'd *Selanga*, and the other *Ikar-muran*. Besides these, there are also two other Towns upon the Frontiers of the *Kergis*, both of them call'd *Aprusir*.

There is a particular Tribe of People which are call'd *Ur-mankatts*, because they dwell in the Places most remote and full of Forests : They are Neighbours to the *Kergis*, and submitted as well as those to *Zingis Chan*. There is also another Tribe of the same Name, but quite different from this ; tho' the People belonging to it lead much the same Course of Life. These last are of the Posterity of *Mogull Chan*, by his Grandson *Ogus Chan* ; and that Name has been given them also because of their living always in the Forests.



C H A P. IX.

Of the Tribe of the Tatars.

*Tatar
Tribe.*

*Biurnaver
Country
subject to
Kitay.*

THE Tribe of the *Tatars* is one of the most ancient and famous of the *Turkish* Nations ; it was heretofore above 70000 Families strong, and had only one *Chan* who was very potent : But being afterwards divided into several Branches, its Power by degrees began to decline. The principal Branch of the *Tatars* went and dwelt towards the Borders of *Kitay*, in the Country of *Biurnaver*, and was brought in Subjection to the Empire of *Kitay*. But the *Tatars* of this Branch revolting some time after, the Emperor of *Kitay* was oblig'd to make a severe War upon them before he could bring them again to their Duty ; which has very often been the Case with them since. Ano-

Another Branch of the Tribe of the *Tatars* went and settled upon the Banks of the River *Ikar*, or *Ikran Muran*: This River glides along *River* the Frontiers of the *Kergis*, and having receiv'd *Ikar*, thereabouts the Waters of many other Rivers, ^{now Jeni-}_{sea.} inlarges it self considerably, and at last after a long Course falls into the *Azoch-Zingis*, or *bit-*
ter Sea. Near its Mouth there is a great Town, which commands several small ones thereabouts, call'd *Alachzin*, that is to say, *pied*; because *Alachzin* the Inhabitants of that Town have none but pied *Town*.
Horses: All the People who inhabit the neighbouring Lands, and breed great Numbers of Beasts, are subject to this Town*. The Horses ^{Pied Hor-}_{ses.} found in this Country are of a very tall size, a *Colt* of a Year old being as large as a Horse of three Years old elsewhere; and more than that, they are all pied. There are rich silver Mines in the Neighbourhood of that Town; and 'tis for that reason that nothing is seen there but silver Plate. The *Usbeks* know by Tradition, ^{A Tradition-}_{on.} that there is a Nation in some part of the World that makes use of nothing but Gold or Silver Plate, and has none but pied Horses; but they cannot say precisely where that Nation is.

After the Death of *Zingis Chan*, the *Kergis*, ^{Attempt} with some other neighbouring People, fell to the ^{to discover} Share of *Taulai Chan*; who dying some time ^{the Coun-}_{try be-} after, his favourite Spouse call'd *Siurchochtney-* ^{yond A-}_{begi}, sole Mother of all his Children, having *lachzin*. the Charge of the Regency of the Country, caus'd three Officers of Distinction to embark with 1000 chosen Men, to go upon the Discovery of this Country; with Orders, if they found a favourable Opportunity, to make War

* The Russians have a Tradition like this of a pied People somewhere in Siberia. See Vol. II.

*Fictitious
Relation.*

*Plenty of
Silver.*

with the Inhabitants of *Alachzin*; but if they did not, that then at least they should not return, without bringing home some Informations that might be depended upon of the true State of that Country. These Officers having departed with these Instructions, return'd a long time after with 300 Men, which remain'd of the 1000 they had at setting out, and gave an Account that all which was said of these People was true; but that the Air was so unwholesom there that they had lost the greatest part of their Men, who were not accustom'd to the Intemperature of that Climate. That indeed they had found Silver sufficient to load their Vessels with it; but as they were oblig'd to sail up the River against the Stream in their Return, they had been forc'd to throw it all away for want of Hands.

C H A P. X.

Of the Tribe of the Virats, and its several Branches.

Tagicks.

*Country of
the Virats.*

I MUST take notice here by the by, that the *Turks* in their antient Language call all great Rivers *Sai*; the *Tagicks* call the small Rivers *Ruth*, and the great ones *Ruth Canna*. The *Arabians* call the great Rivers *Uwady*, and the *Mogulls* name them *Muran*.

In the Country of the *Mogulls*, there are on the East-side eight Rivers, which all fall into the great River *Ikar*, or *Ikran Muran*, and they call them all by one common Name, *Sekir Muran*, or Eight Rivers, of which these are

are the Names; 1. Kok Muran, 2. On Muran, 3. Cara Uffun, 4. Sebikan, 5. Ikran Muran, 6. Akar Muran, 7. Zagan Muran, 8. Chodsa Muran: About these Rivers heretofore dwelt the *Virats*.

In the Time of *Zingis Chan*, those of the Tribe of the *Virats* had a Prince called *Tochta*-*Tochtabegi*, who had two Sons; one call'd *Inalzi*, and *gi*, Prince of the *Vi-*
the other *Tauranzi*. This *Chan* and his two ^{of the Vi-}
Sons, after having for a good while maintain'd ^{rats,} reduced War against *Zingis Chan*, were in the end van- by *Zingis*
quish'd, and the *Virats* reduc'd under the Sub- *Chan*.
jection of the *Mogulls*. The *Torgauts*, the *Ku-*^{Torgauts.}
riss, and the *Utulass* draw their Origin from the ^{Kuriss.}
Tribe of the Virats; but they have separated ^{Utulass.}
and form'd particular Branches. The *Torgauts*
bear that Name, because they inhabit beyond a
Country call'd *Salika*, which is beyond the Coun- *Salika*:
try of the *Mogulls*, which has given them the
Name of *Torga-ut*.

The *Tumats* are likewise sprung from the *Tumats*
Tribe of the *Virats*: They dwell upon the Bor- *inhabit*
ders of the *Kergis*, in the Country of *Barkutzin*-^{the Coun-}
tugum, and had in the Reign of *Zingis Chan* a ^{try of Bar-}
Prince call'd *Tatula Sukar Chan*, who was ^{cuzin-}
bliged to submit himself to the *Mogulls*.

The *Boygazins* and the *Hirmuzins* are also two *Boygazins*
Branches of the Tribe of the *Virats*; they dwell ^{and Hir-}
in the neighbourhood of the *Kergis*, and are ^{muzins.}
very peaceable People.

The *Telanguts*, the *Orasuts*, and the *Kussut*-^{Telan-}
maits are also sprung from the *Virats*; tho they ^{guts,} *Orasuts,*
bear different Names. They have all along ^{and Kus-}
been renown'd for their Skill in Physick and *sutmaits*
in Magick, and for being great Hunters and ^{skill'd in} *Magick*
good Fishers: Accordingly they always have ^{and Phy-}
dwelt by the sides of Rivers, and in Forests. ^{sick.}

C H A P. XI.

Of the Tribe of the Naimanns, of the Caraits, of the Unguts, and of the Turkaks.

Nai-manns.

Carakum
the Coun-
try of the
Nai-
manns.

Cara-its.

Margus
Illi.
Korzacur.

Tayrell,
or Aunak
Chan of
the Cara-
its.

Chinese
Wall.

THE Tribe of the *Naimanns* is very antient, and very rich ; but I am a Stranger to their Origin and Government. The first of their Princes that I have come to the Knowledge of, was called *Karkish Chan*; who had his Son *Abjath* for his Successor after his Death.

In the Reign of *Zingis Chan*, they were govern'd by a Prince call'd *Taijan Chan*, who had a Son called *Kutshluk*; they dwelt in a Country of the *Mogulls* called *Cara Kum*, or Black Sand, and had not the Custom of cultivating their Lands.

The Term *Cara-it*, signifies swarthy ; and inasmuch as there was a Father who had seven Sons all of a swarthy Complexion, they called their Posterity *Cara-its*. This Tribe is very antient, and was heretofore very numerous and rich in Cattle. It had its own particular Government, and dwelt in the neighbourhood of the *Naimanns*. Among the other Princes of the *Cara-its*, there was one of them called *Margus Illi Chan*, who had two Sons, of which the eldest was called *Korzacur*, and Surnamed *Busruk*, succeeded his Father. The eldest Son and Successor of *Korzacur* was called *Tayrell*; but the Emperors of *Kitay* gave him the Name of *Aunak*, which imports, in the Language of *Kitay*, Emperor. This is the same *Aunak Chan* of the *Caraits*, of whom we shall speak in the History of *Zingis Chan*.

Those of *Kitay* have built a great Wall to cover their Country, in which there are two Iron Gates for the Passage of the Merchants and other Travellers. This Wall is call'd *Sat in Ara-*

Arabick, which signifies Fortress; in the antient Turkish Language it is called *Turk-urga*, and in the Language of *Kitay*, *Ungu*. * Alexander the Great caused a like Wall to be raised to cover the Frontiers of his Dominions; but it was composed of all sorts of Metals. His design by this Wall, was to hinder the Nation of *Jadsutz-Madzuth* from carrying their Ravages into the Lands under his Dominion, where they had done great Mischief in Times past. 'Tis a general Tradition with the *Tatars*, that those People have the Muzzle of a Dog; and that this Wall being made up of all sorts of Metals, they did indeed all in their Power to make a Passage thro' it by dint of Licking; but they could not succeed: That nevertheless before the Day of Judgment, they shall come and lick their way thro' the Wall; and that then they shall do a great deal of Mischief in the World. Nau-Shirwanadill, Sultan of *Shamachy*, caused in wan the like manner a Wall of Earth to be built round about his Kingdom.

The Iron Gates which are in the Wall of *Kitay*, are called *Timurchanai*: The Emperors of that Country engaged one entire *Turkish Tribe* for great Wages in their Service to guard this Wall and the Gates, which give Entrance into the Empire of *Kitay* by this Wall. This Guard has been entertain'd for a long time, and because of the great Wages which it gets, they have given this Tribe the Name of *Ungutti*, which is as much as to say in the *Mogull Lan-* guage, *Men who are well to pass*. In the Time of *Zingis Chan* this Tribe might consist of about

* Alexander the Great is the true Amadis of the Oriental Historians; they name him *Iskander*, and vent as many blind Stories upon that Head as would fill many great Volumes. The Curious may find some Samples of them in the *Voyages of Olearius*.

4000 Families under a Prince called *Alakus*, who having made an Alliance with *Zingis Chan*, contributed much to render the Conquest of the Empire of *Kitay* easy to him, for going to meet him when he approach'd the Frontiers of that Empire with his Army, he gave him a free Entrance by the Wall.

*Kitay di-
vided into
two Parts.
Cara
Kitay.*

*Part of
the Cara-
kitayans
settle else-
where.
Atill Coun-
try.*

*Cara Kitay
conquer'd
by the
Chan of
Gurgut.*

*Imill in
Kitay,
An. Dom.
1177.
Illik
Chan.*

The Empire of *Kitay* is divided into two Parts; the first is called *Cara Kitay*, but that is enough of this Matter for the present. The Inhabitants of *Cara Kitay* having revolted against the Emperor of *Kitay*, a great part of them abandon'd their Country and retir'd near the *Kergis*; but the *Kergis* having pillag'd them, they resolv'd to go and dwell in the Country of *Atill*, and built there a Town, living by cultivating the Lands thereabouts: And forasmuch as it succeeded with them very well, many neighbouring Families went and joined them; so that they were able to make up 40000 Families.

About the same time the *Chan* of *Dsurdsut* declar'd War against the Inhabitants of *Cara Kitay*, and having defeated them, made himself Master of the Country, insomuch that the Prince of *Cara Kitay*, called *Nusi Taigir Ili*, who was a Prince of much Merit, was oblig'd to retire among the *Kergis*, and from thence to a Town of *Kitay*, call'd *Imill*, which happen'd in the Year 573. Two Years after, when the Place of his Retreat was known, one *Illik Chan*, of the Posterity of *Afrasiap Chan*, who kept his Residence in the Town of *Jalasagan*, which is called by the *Mogulls Chambalik*, or the good Town, *Cham* importing in the Language of the *Mogulls* good, and *Balik* a Town; seeing himself hardly press'd by those of the Tribe of the *Kanklis*, who dwelt in the neighbourhood of that Town, and who had ruin'd all the Lands which

which he had caused to be cultivated, sent to *Nusi Taigir Ili* to desire his Assistance, and offer to resign to him the Sovereignty of that Town.

Nusi Taigir Ili having accepted this Offer, *Nusi Tai-*
march'd to his Assistance, and taking the Go-^{gir Ili, or}
vernment into his Hands, he chang'd the Name ^{Cavar}
of *Illik Chan* into that of *Illik Turkmann*, and ^{Chan.}

took himself the Name of *Cavar Chan*, or Grand Seigneur; after which he conquer'd the ^{Conquers} Towns of *Andidsan*, *Tashkant* and *Turkestan*, ^{Andigan,} ^{Tashkant} but rais'd the Siege before *Samarkant*, because ^{and Tur-} the Inhabitants of that Town obliged them-^{kestan.}

selves to pay him an annual Tribute. After he ^{Makes Sa-} was return'd into his Dominions, he sent one of ^{markant} his Generals called *Arys*, with a numerous Ar-^{Tributary.}

my on the side of the City of *Urgens*; who ha-^{Plunders} ving plunder'd all the adjacent Parts about that ^{Urgens.} Place, constrain'd *Vigish Chan* of *Urgens* to a-^{Constrains} gree the Matter with his Master, by a Tribute ^{Vigish} of 20000 Dinars of Gold, which he promis'd ^{Chan of} to pay yearly to *Cavar Chan*, and which he paid ^{Cowar-} indeed very regularly till his Death. But his ^{azm to} Son *Mahamet* coming to succeed his Father, ^{pay him} would no longer pay that Contribution, which ^{an annual} ^{Tribute.}

causing a War between them, Sultan *Mahamet*, notwithstanding he had gather'd all his Forces, ^{Defeats} and that his Dominions extended as far as the ^{Sultan} Country of *Rubm*, was defeated by *Cavar Chan*, ^{Moham-} and constrain'd to fly for Shelter to the Tribe of *Kanklis*, until he had found means to make a new Agreement with *Cavar Chan*.

I know not from whence or from what *Turkish* Tribe the *Turkaks* are deriv'd; the word *Turkak*, signifies in the *Turkish* Language, a ^{Turkaks,} ^{i. e. a} Guard; for among the *Turks*, while one half ^{Guard.} of the Guards of the Night repose themselves, the other half which is on Duty, must always beat upon something which may give a Sound, ^{that}

that one may know they are on the Watch; and when he who is on Duty has a mind to be reliev'd, he says to the other *Turkak*; that is to say, get up and beat: *Tur* signifying, *get up*; and *kak, beat*. This Tribe has increas'd exceedingly by length of Time.

We have treated hitherto of the different *Turkish* Tribes which draw their Origin some where else than from the Descendants of *Kajan* and *Nagos*; we come now to the Tribe of the *Mogulls* and other Tribes which are Branches of it.



C H A P. XII.

Of the Tribe of the Mogulls.

*Kajan
Nagos.*

*Kajat,
Duiłagan,
Nagosler.*

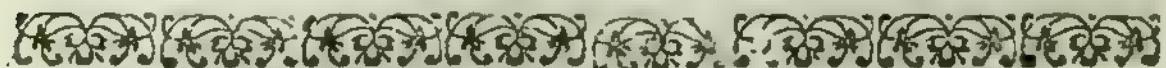
*Nircha
Tribe.*

I HAVE remark'd above, that when *Ill Chan* was defeated by the Princes of the Posterity of *Tatar Chan*, that there were none of his whole Army who escaped, but *Kajan* his youngest Son, and *Nagos* his Nephew, who went and settled themselves among the Mountains; and the Descendants of *Kajan* took the Surname of *Kajat*, and those of *Nagos* took that of *Durlagaw*, or *Nagosler*, which occasion'd them in a little time to lose their true Names.

There was a Woman of the Tribe of *Kajan*, and of the Posterity of *Curlass*, who brought forth three Children at a time without having had Commerce with any Man; of which I shall speak more fully in the end of this Book. From these three Sons sprung a numerous Tribe which took the Surname of *Nircha*, which signifies in the Language of the *Mogulls*, a pure Family, in memory

memory that the first Founders of this Tribe were born without any Commerce with Man.

Cabul Chan, Great Grandfather of *Zingis Chan*, had six Sons, all great Warriors; from whence they had the Name of *Kajat*. The *Kajat*, eldest of these six Brothers was called *Borton Chan*, and had a Son called *Jessugi-Bayadur*, who had a red *Border* between the Black and White of his Eyes, for which reason they gave to his Descendants the Surname of *Borzugan Ka-Borzuganjat*, because the *Mogulls* call such Persons *Bor-Kajat-zugan*. *Jessugi Bayadur Chan* was the Father of *Zingis Chan*. There is no Person at present in *A strange all the Turkish Nation* who can have any Knowledge of these Circumstances, which are known to none but to me *Abulgasi Bayadur Chan*.



C H A P. XIII.

Of the Tribes of the Markats, the Kun-kurats, the Ankarahs, the Allaknutes, the Caranuts, the Curlass, the Ilzigans, the Ummauts, the Cunnachmars, the Arlats, the Calkits, and the Kishlikhs.

THOSE of the Tribe of the *Markats* had *Markats* in the Time of *Zingis Chan*, a *Chan* called *Toctabegi*, who was always at variance with *Zingis Chan*; and one time among others that *Zingis Chan* was absent, *Toctabegi* invaded his *kats*, Lands, and carry'd away his Wives and his Subjects with all that fell into his Hands. Another time *Zingis Chan* himself, as he was taking a Walk, was made Prisoner by *Toctabegi*, who lay

Jay in ambuscade for that purpose ; but his Subjects ransom'd him for a great Sum of Money.

There was a Man of the Posteriority of *Kajan*, who had three Sons, 1. *Zurluk Mergan*, 2. *Cabayshira*, 3. *Busjuday*. *Zurluk Mergan*, who was exceeding dextrous at shooting with the Bow, falling out one time with his younger Brother, they agreed between themselves to fight on Horseback with Bows and Arrows ; and being arriv'd at the Place of Rendezvous, Fear seiz'd *Cabayshira* just in the Instant they were going to advance against each other : Wherefore bowing himself down all on one side of the Horse, he was content to hold his Bow strait before him, supposing he would be shelter'd by the large Crest of his Horse. This Posture rais'd Compassion in his eldest Brother, who resolv'd, seeing he was his Brother, not to kill him, as he might easily have done, and to forgive him for his Fear, only striking off the Pendant at his Ear ; which he did so dextrously, that he did not so much as touch his Ear, leaving also the Jewel unburt at which the Pendant hung. The same *Zurluk Mergan* had afterwards a Son called *Kunkurat*, from whom the Tribe of the *Kunkurats* draw their Origin.

*Kunkurat
Tribe.*

*Ankarahs
Allaknut
Tribes.*

*Caranut
Tribe.*

Cabay Shira had two Sons, the eldest of which was called *Ankarabs*, and the youngest *Allaknut*. From these two Brothers the Tribe of the *Ankarahs* and that of the *Allaknutes* are sprung. The Mother of *Zingis Chan*, called *Ulun*, and to whom sometimes they give the Surname of *Ulun-iga*, and sometimes that of *Ulun Kusin*, came from the Tribe of the *Allaknutes*.

Busjuday had also two Sons, the eldest of whom was named *Caranut*, and from him the Tribe of the *Caranuts* has its Original. The second Son of *Busjuday* was called *Conachlot*, and

and had a Son called *Meisir-ili*, who had two Sons, of whom the eldest was called *Curlass*, *Curlas* and the youngest *Ilzigann*; and from these two Brothers the Tribes of *Curlass* and of the *Ilziganis* draw their Origin.

The Tribe of the *Umma-uts* was heretofore *Ummauts*, called the Tribe of the *Urma-uts*; but at present they are generally called *Umma-uts*. There was a Man of the Tribe of the *Umma-uts* who had three Sons, the eldest of which was called *Cunnachmar*, and from him has issued the Tribe *Cunnachi* of the *Cunnachmars*. After the Death of *Jeffu-mars* *gi Bayadur Chan*, the Father of *Zingis Chan*, a Person of Distinction of the Tribe of the *Cunnachmars*, call'd *Menglik Izka*, who had the Reputation of a wise and virtuous Man, having marry'd his Widow *Ulun-iga*, otherwise *Ulun-Chan's Kuzin*, the Mother of *Zingis Chan*, *Aunak Chan*, Father-in-Prince of the *Caraits*, sent a trusty Person to Law, him, and order'd him to say, " You are as tempted chief of your Tribe, and nothing is between you and the Crown but your Wife's Son; therefore I will come and see you, and we shall try to find means to put * *Zingis Chan* to death without Noise; after which, we may divide between us his Subjects and Effects."

As *Aunak Chan* was an intimate Friend of the Father of *Zingis Chan*, that Prince never suspected any such Treason; and for that reason he made no Difficulty of going to see *Aunak Chan*, accompany'd with a very small Retinue, who some time after gave him an invitation under pretence of treating with him about a Marriage between *Zuzi*, eldest Son of *Zingis Chan*, and his Daughter; but meeting his Father-in-Law on the Road, who was the afore-mention'd

[* Spoken by way of Prolep̄sis, for as yet he was not called *Chan*.
Zingis Chan.] *Zingis* *Discover'd* *the Plot to*

Menglik Izka, and being inform'd by him of the ill Design of *Aunak Chan* of the *Cara-its*, he immediately return'd the Way he came. From that time *Zingis Chan* conceiv'd so great a Friendship for his Father-in-Law, that he could not live without him.

Menglik Izka's true Name was *Menglik*, and the Surname of *Izka*, which signifies a devout Man, was given him by the *Mogulls*, on account of his great Piety and Virtue. *Zingis Chan* was but thirteen Years old when *Menglik Izka* espoused his Mother in second Marriage, for he had before three Sons by a first Venter, the eldest of which called *Kokza*, pass'd in the Conceits of People for the Image of God. When I come to the Reign of *Zingis Chan*, I shall have occasion to speak of this *Kokza*. The second Son of *Menglik Izka* was nam'd *Ar-lat*, and from him came the Tribe of the *Arlats*. The third Son of *Menglik Izka* was called *Calkit*, because he could not speak plain; and from him are sprung the Tribe of the *Calkits*.

A Man of the Tribe of the *Calkits* had two Sons, one called *Badu* and the other *Kishlik*, who kept the Horses of one of the great Lords of the Court of *Aunak Chan* of the *Cara-its*; one of these two Brothers going one Day to his Master's Apartment, with several Days gathering of Mares-Milk, heard that his Master being in private with his Wife, bid her get his Arms in readiness; and upon her asking him what he was going to do with them? he answer'd, That *Aunak Chan* intended to make War upon *Zingis Chan* without much Noise. This Man returning to the Place where his Brother was, after delivering his Milk into his Master's Kitchen, they agreed together, that seeing they sprung from the *Mogulls*, and consequently

Arlats
Tribe.
Calkits
Tribe.

The De-
signs of
Aunak
Chan,
against
Zingis
Chan,
discover'd
by the
Calkits.

sequently were of the same Tribe with Zingis Chan, they would go and inform him of what was plotting against him: But we shall drop this History for the present, reserving it till we come to the Life of Zingis Chan. In reward of so great Service, Zingis Chan gave to these two Brothers an Employment which they call *Tarkun*, which frees them from all sorts of Taxes; which Exemption they have enjoy'd, and their Descendants after them to the ninth Generation. 'Tis from this *Kishlik* that the *Kishlik Tribe* draw their Origin.



C H A P. XIV.

*Of the Tribes of the Vishuns, the Suldus,
the Durmanns, the Bariens, the Sukuts,
the Curla-uts, the Burkuts, and some o-
ther Branches of the Mogulls:*

THE *Vishuns* as well as the *Suldus* are Bran-*Vishuns*
ches of the *Mogulls*: There was in the *Tribe*:
Suldus Tribe:
Country of the *Mogulls* a *Chan* of the Posterity
of *Kajan*, called *Bizin Kajan*; who had five
Sons; the youngest of which named *Kipzi Mer-*
gan, had the best Parts, which induced his Fa-
ther at his Death to appoint him his Successor.
The other four seeing the Government going to
be conferr'd on their youngest Brother were ex-
ceedingly enraged, and declar'd they were con-
tent to let them choose which they would of them
four to succeed their Father in the Dignity of
Chan; but that if they persisted in the Reso-
lution to affront them by electing their youngest
Brother, they would all four quit the Country;

which in reality they did, when they found, notwithstanding all their Protestations, that the principal Lords of the Country in obedience to the last Will of *Bizin Kajan*, had put the Government into the Hands of *Kipzi Mergan*: And as the *Mogulls* call the Number Four, *Durmann*, the Descendants of these Four Brothers retain'd the Name of *Durmanns*, and came in process of Time to dwell in the Dominions of *Kipzi Mergan*.

*Dur-
manns
Tribe.*

*Bariens
Tribe.*

*Sukut
Tribe.*

*Kurla-uts
Tribe.*
*Burkuts
Tribe.*
*Kank-
ratts, or
Congorats
Tribe.*

There was a Man of the Tribe of the *Durmanns* who had three Sons, the eldest of which was called *Barien*, and from him the Tribe of the *Bariens* deduce their Original. The third had no lawful Children, tho he was marry'd, but one of his Slaves became with Child by him; and tho his Wife gave this Slave great Blows on the Belly to make her miscarry, yet she was happily brought to bed of a Son about Midnight, and having wrap'd up the Infant in a piece of Skin which she had cut off the furr'd Garment of the Father, she carry'd it to a Place where there was a great deal of a kind of Shrubs, which they call in their Language *fulgun*. The Father passing next Morning by that Place, and hearing the Child cry, he judged whose it was by the Piece of the furr'd Coat which he knew, and carrying the Infant home, he gave it to the Mother to take care off, and at the same time nam'd it *Sukut*, because the aforesaid Shrubs are call'd *Sukut* in the *Mogull* Language; and 'tis from him that the Branch of the *Sukuts* draw their Origin.

The Tribes of the *Kurla-uts*, and that of the *Burkuts* inhabited formerly along with the *Kankratts*, who are related to them; and all these three Tribes are deriv'd from the *Mogulls*.

The

The Oklians are also sprung from the *Mogulls*; Oklians
but by what Generation is unknown. Tribe.

The *Dsoigerats* and the *Adserats* are descended *Goigerats*
from the Tribe of the *Allaknuts*, which is a *Tribe*.
Branch of that of the *Mogulls*. Agerats
Tribe.

The *Bajauts* are divided into several Branches; *Bajauts*
the most considerable of which are those of the *Tribe*.
Sadagin Bajauts, and the *Makrim Bajauts*: The *Rivers*
Bajauts were Neighbours to the *Virats*, and have *Sadagin*
taken their different Names from the Rivers of *and Ma-*
Sadagin and *Makrim*, on the Borders of which *krim*.
they inhabited: They derive their Origin from
the Tribe of the *Durlagans*, which are of the *Galagir,*
Posterity of *Nagos*. or Gelairs
Tribe.

The Tribe of the *Dsalagirs* is very antient: they were heretofore scatter'd over a great Extent of Country, and had many Princes; but those of *Kitay* having declar'd War against them, they were oblig'd to come closer together, to be in a Capacity to assist one another. Their *Possessed* Families were so numerous, that formerly they *seventy* spread over seventy different Provinces, which *Provinces,* they call'd in their Language *Kuran*, and the *called* *Kuran*. greatest part of them dwelt in a Quarter of the *Mogulls* Country called *Uman*: but the Emperor of *Kitay* having defeated them and carry'd *Defeated* away a great Number of them Prisoners, the *by the Em-* rest of this Tribe sav'd themselves by Flight, *peror of* *Kitay*. and were reduc'd to live on Roots for want of other Food. This happen'd in the Reign of *Dutumin*, Grandfather of *Zingis Chan*, in the Seventh Generation.

Dutumin had nine Sons, the eldest of which *Eight Sons* called *Kaidu*, succeeding his Father, went to be *of Dutu-* marry'd in another Country, and his second *min Chan* Brother *Mutulun* kept the House, with his seven *slain by* other Brothers, while their eldest Brother was *the Gala-* absent about his Mistress. There was near their

Galagirs.

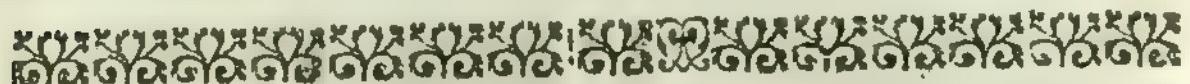
Habitation a very level Place where the seven Brothers used to perform their Exercises and Tournaments ; one Day that they went there for that Purpose, they found the afore-mentioned *Dsalagirs*, who were digging the Earth to look for Roots : whereupon retiring immediately, they went and told their Brother *Mutulun* how the Place had been spoil'd, set apart for their Exercises. *Mutulun* having repair'd thither with a strong Force at first, put to flight the *Dsalagirs* ; but these last having had time to rally, return'd to the Charge, and having at last overcome *Mutulun*, after great Loss on both sides, they kill'd him and his seven Brothers, ruin'd their Habitations, and put to the Sword all those of their Subjects who fell into their Hands.

*Galagirs
submit to
Kaydu
Chan.*

*Galagir, or
Kaydu
Tribe.*

Kaydu Chan being inform'd of this Accident, return'd home as quick as he could, and sent to demand of the *Dsalagirs* their Reason for killing his Brothers. The *Dsalagirs*, extreamly terrify'd at this Message, came to a Resolution to send him five of the Authors of this Disturbance, with their Wives and Children, to take on them what Satisfaction he thought fit ; but *Kaydu Chan* was content to keep them as his Slaves, which prov'd of good account to him, for they serv'd him very faithfully ; and having quitted their former Name, took the Surname of the Master they serv'd. In the Reign of *Zingis Chan*, the other *Dsalagirs* took likewise the Surname of their Captive Brethren ; but in truth they derive their Origin from the *Durlagans*, who are of the Posterity of *Nagos*. The Descendants of these enslaved People continued in the Service of the Children of *Kaydu Chan* to the fourth Generation ; some of them

them having ten, others twelve, as far as twenty Families for their Portion.



C H A P. XV.

Of the Chans of the Mogulls, from their sallying out of Irgana-kon, down to Zingis Chan.

KAjan and Nagos dwelt in the Country of Chans Irgana-kon, and their Descendants multiplying, divided themselves into many Branches, with different Names. There was among others, a Man of the Posterity of Kajan call'd Irgana-Curlass; and as his Family was one of the most numerous, they agreed to choose one of them to be *Chan* of the *Mogulls*; and every time the *Chan* came to dy, they rais'd another of the same Family to that Dignity.

At the time that they sally'd out of Irgana-kon, they had a *Chan* of the Posterity of *Curlass* named *Bertezena*, and after his Death his Son *Kaw-idill* succeeded him; who likewise dying, his Son *Bizin-kajan* reign'd after him, and had his Son *Kipzi Mergan* for his Successor. After the Death of *Kipzi Mergan*, his Son *Menkoazin-Borell* obtain'd the Government, and after his Death his Son *Bukbendun* succeeded him, who had for his Successor his Son *Simsauzi*. *Simsauzi* dying left the Throne of the *Mogulls* to his Son *Kaymazu*, who was succeeded by his Son *Temirtash*, and he by his Son *Mengli Chod-tash*. After the Death of *Mengli Chodsa*, his Son *Julduss Chan* came to reign over the *Mogulls*, and had two Sons, who both died before him;

1. Bertezena.
2. Kaw-idill.

3. Bizin-kajan.

4. Kipzi Mergan.

5. Menkoazin-Borell.

6. Bukbendun.

7. Simsauzi.

8. Kaymazu.

9. Temirtash.

10. Mengli Chod-tash.

Dejun Ba. but one of them having left a Son called Dejan.
Alancu. *jun Bajan*, and the other a Daughter named *Alancu*, *Julduss Chan* marry'd them together, as soon as they came to a proper Age, and gave a magnificent Feast on that Occasion.

*None could
reign under thirty
Years of
Age.*

Sometime after *Julduss Chan* happen'd to die before his Grandson *Dejun Bajan* had attain'd the Age requir'd by the Laws to qualify him to reign by himself, which was that of thirty Years. *Dejun Bajan* did not long survive his Grandfather, and left two Sons, the eldest of which called *Belgadei*, was seven Years of Age, and the youngest named *Begdsadei*, six Years. In some Books the eldest of these two Children of *Dejun Bajan*, is called *Belgajut*, and the youngest *Bugnat*; and tho after the Death of their Father, their Mother was sought in Marriage by several of *Julduss Chan's* Relations, she constantly refus'd to marry again, saying she was oblig'd during the Minority of her Children to take care of the Regency, that when they came to Years she might deliver it up to them in good Condition. But some little time after, having slept all Night long, she saw something as she awak'd in the Morning, as bright as the Sun, fall into her Chamber thro' the Opening a-top, and approach her in the Form of a Man, of an Orange Colour, with Eyes of a singular Beauty, which frighten'd her so, that tho she had a mind to call her Servants, and strove also to rise, she had neither Strength to speak nor get upon her Feet: Nevertheless as she did not lose her Senses, she took notice that this Spirit, after lying with her several times, of a sudden disappear'd.

*Fable of
an Incu-
bus and
Alancu.*

As this Adventure favour'd too much of the Fabulous, she durst not make any body a Confidant in it, for fear they woud not give Credit

to her words. Five or six days after the Spirit return'd to see her in the same manner, and continued his Visits frequently afterwards. In the mean time, as she was with Child by the Spirit from the time of his first Visit, they did not fail, as soon as they perceiv'd something of it, to put it home to her, to know who was the Father: which having obliged her to relate the whole Adventure, she added, that to clear up the Truth of what she said, they needed only set Guards upon her, inasmuch as she did not believe the Spirit would avoid coming upon that score; that if what they saw had happen'd to her thro' Frailty of Nature, she would to be sure have marry'd again, as they all knew she had Opportunities enough of doing; but that this had happen'd to her against her Will, and after a supernatural manner: That possibly also some particular Sign might shew it self upon the Child she was big with, which might distinguish it from other Men. Thereupon they thought proper to allow her Guards, who found that all she had said was true, excepting that they could not see any Appearance of a Man.

In the mean time, *Alancu* being come to her full Time *, was happily deliver'd of three Sons at a Birth; the first of which was called *Bocum Catagun*, from whom the Branch of the Cata-

Catagun
Tribe.

* All the Oriental Historians who treat of the Original of the Tatars, make mention of this miraculous Adventure, tho' they vary in the Circumstances; which naturally leads me to the Reflection, whence it comes that in all Ages they have observed to introduce the Miraculous into the Origin of great Revolutions which have happen'd both in the State and Religion: and I can find no other Reason for it, except it be, either to cover certain Defects which occur in the Original of those Revolutions, or to impose on the Vulgar; and to dispose them by the false Lustre of those feign'd Miracles to a greater Tractableness.

Zalzuts. guns derive their Origin. The second was call'd
Tribe. *Boskin Zalzi*, and from him are sprung the Zal-
 12. Bu- densir Mo- zuts. The Name of the third was *Budensir Mo-*
 gak. *gak*, who came to reign over the *Mogulls*: 'Tis
 from him that the Family of *Zingis Chan*, and
 several other considerable Families of the *Mo-*
 gulls are deriv'd.

Niron
Tribe.

13. To-
cha Chan.
14. Dutu-
min Chan.

Bayzut
Tribe.

Zipzuts
Tribe.
Irigents
Tribe.

The Descendants of these three Princes took
 the Surname of *Niron*. *Budensir Mogak* had two
 Sons, the eldest of which was called *Tumu*, and
 the youngest *Tocha*: 'Tis not known if the first
 left Children; but after the Death of *Budensir*
Mogak, his second Son *Tocha* came to the
 Throne, and was succeeded after his Death by
 his Son *Dutumin*.

Dutumin had nine Sons, but the *Dsalagirs* ha-
 ving slain eight of 'em in the manner above re-
 lated, *Kaydu* only remain'd alive and reign'd
 after his Father. *Kaydu Chan* had three Sons;
 the first was named *Bassicar*, the second *Hur-*
malancum; and from these two Brothers the
 Branch of the *Bayzuts* derive their Original.
Hurmancum had a Son called *Murank-Duco-*
zina, who had a Son called *Kadun*, who bore
 the Surname of *Tayshy*, because he sung very
 well: This word importing in the Language of
Kitay, a Man who has a fine Voice. The Son
 of *Kadun* was called *Arall*, who had a Son cal-
 led *Kariltuk*; who is believ'd to be the same,
 who being chief of the *Bayzuts*, made War on
Zingis Chan by the Name of *Burganay Kariltuk*.
 The third Son of *Kaydu Chan* was called *Zap-*
zin, from whom the *Zipzuts* and *Irigents* draw
 their Origin. After the Death of *Kaydu Chan*,
 his Son *Hurmancum* marry'd his Widow, who
 was his Stepmother, and had by her two Sons,
 who were called in the Language of the *Mo-*
 gulls, the one *Caudu Zena*, and the other *Olek-*
zin

zin Zena ; but in the Turkish Language the first Mogul was named *Irgak-bura*, and the second *Urgazi-* and *Tur-bura*, which signify a He Wolf, and a She Wolf. kish Lan-guage not the same. There hath sprung from these two Brothers a very numerous Family, which took the Name of the Tribe of *Zenass*, on account of their Ancestors having borne the Surname of *Zena*. Zenas, They took besides that, the Surname of *Nagos*, or *Nagos* insomuch that they had two Names ; but they Tribe. have no relation to the Branch of the *Nagosler*, of which I have spoken before : These last having by length of Time lost the Knowledge of their Pedigree.

Bassicar, eldest Son of *Kaydu Chan*, who reign'd 16. Bassi-car Chan. After his Father, was a Prince of great Conduct, and conquer'd many Provinces and Towns. After him reign'd his Son *Tumana*, who grew 17. Tu-mana Chan reduces the Niron. so powerful that he reduced the whole Tribe of the *Nirons* under his Obedience, and his Subjects were in a very flourishing Condition during the time of his Reign. He had nine Sons, and of their Descendants some retained the Name of their Family, and the rest divided themselves into divers particular Branches. There were two Twin Brothers among those nine Sons of *Tumana Chan*, who were call'd *Cabull* and *Ca-zuli*. The eldest of these nine Brothers was called *Zazsu*, and had three Sons, 1. *Butakin*, Butakin, Uruth, and Mankatt Tribes. 2. *Uruth*, 3. *Mankatt*; from whence are descended the three Tribes of the same Name. The second Son of *Tumana Chan*, was called *Janin-shur-Tumanzu*, and was likewise the Father of a particular Branch. The third Son of *Tumana Chan* was called *Samcuzun*, and from him are sprung the *Badurgins*. The fourth was called Badurgins Tribe. *Batkilki*, and 'tis from him that all the *Budatts* Budatts Tribe. are deriv'd. The fifth was *Cabull Chan*, Great Grandfather of *Zingis Chan*. The sixth was *Ca-zuli*,

Burlass
Tribe.

Cajums
Tribe.

Vilots
Tribe.

Bassuts,
or
Jeffuts.

Mogulls
reckon the
youngest
Sons fittest
for War.

zuli, who had a Son called *Jedemzi-burlass*; from whom the *Burlass* draw their Original. *Amir Timur Chan* was of this Tribe. The Term *Burlass*, signifies a Commander of Troops. The seventh was called *Udur-Bajan*, and from him are issued the *Cajums*. The eighth was called *Balzar Oglan*, because he halted. *Oglan* signifying in the Language of the *Mogulls*, a lame Man, and from him descended the *Vilots*. The ninth Son of *Tumana Chan* was called *Olzingan*, and from him the Branch of the *Bassuts* draw their Origin. The *Mogulls* call a Man who has sat a long while at his own Fire-side, *Olzingan*, from whence the Name is given, by an indirect Application, to the youngest Sons, because the Parents usually keep them longer at home than the other Children; and they reckon for the same reason among the *Mogulls*, that the youngest Sons are the most robust and fit for War. When *Zingis Chan* enter'd with his Army into the Country of *Ma-urenner*, he detach'd one of his Generals called *Zena Noyan*, descended from the Tribe of the *Jeffuts*, or *Bassuts*, with 30000 Men to go in pursuit of Sultan *Mahamet Shub* of *Charass'm*; who after seizing the Treasures, the Wives and Children of the Sultan, conquer'd all the Countries of *Irak* and *Choraffan*; and from thence passing into the Country of *Shirwan*, he went and fell upon the *Zerkas* and *Kipzaks*, and having put all to the Sword in those Quarters, he pass'd the Rivers of *Atell* and *Jaigik*, and came back to join his Master at his Return from the Country of *Iran*, upon the Frontiers of the great *Bucharia*.

After the Death of *Tumana Chan*, his Son *Cabull Chan* succeeded him, who had six Sons, viz. 1. *Ukinjargak*, 2. *Bortan-bayadur*, 3. *Kutuk-tu Manga*, 4. *Cassan-bayadur*, 5. *Coblacun*, 6. *Budan-*

18. Cabul
Chan.

Budan-kajat. In regard we have already treated of the Name of *Kajat*, I have only to add here, *Kajats* that tho, conformable to what has been said above, the *Kajats* took their Surnames in *Irganakon* from *Kajan* their first Founder; they have nevertheless in process of Time, one after another, quitted their first Surnames, and taken in lieu of them several other Names: Some of them having called themselves *Kankratts*, others *Curlass*; some *Durmanns*, and others again by *Dur-* other Names; insomuch that the Surname of *manns*: *Kajat* was in a manner unknown for above 3000 Years: But in regard the Sons of *Cabull Chan* were all six very strong Men and great Warriors, their Father revived in them the *ved.* Name of *Kajat*.

After the Death of *Cabull Chan* his Son *Bortan Chan* obtain'd the Sovereignty over the *Mogulls*. He had four Sons, viz. 1. *Mungadai*, 2. *Bugan Tayby*, 3. *Jeffugi Bayadur*, 4. *Darit-lai-bulai*; and their Descendants preserv'd also the Name of *Kajats*.

After the Death of *Bortan Chan*, his Son *Jeffugi Bayadur* succeeded him in the Throne of the *Mogulls*. He had five Sons, viz. 1. *Tamuzin*, or *Zingis Chan*; he did not take this last Name till after he was proclaim'd *Chan*. 2. *muzin*, or *Zuzicar*, which is as much as to say *a Guest like a Wolf*; *Zuzi* signifying in the *Mogull* Language *a Guest*, and *car*, or (in the *Persian* and *Turkish* Language) *Dan*, importing a carnivorous Beast. 3. *Kazun*; 4. *Tamuka*, and 5. *Belgatai*. These five Brothers were all of a fair Complexion, inclining to yellow, with a red Circle between the black and white of their Eyes: and because the *Mogulls* call this kind of Eyes *Bor-zugan*, all the Descendants of these five Brothers

Borzugan Kajat Tribe. thers were surnamed *Bor zugan Kajat*. Tamuzin and his four Brothers descended in the ninth Generation from the three Brothers, born in the manner above related of *Alancu* the Widow of *Dejunbajan*.



P A R T



P A R T III.

Which contains the History of the Reign
of Zingis Chan, from his Birth to his
Death.

蒙古國成吉思汗傳

C H A P. I.

*Of the Birth of Zingis Chan, and his
first Years, to the Death of his Fa-
ther, and his Advancement to the
Throne of the Mogulls.*

Zingis Chan was born in the Country of *An. Dom.*
Blunjulduk in the Year 559, which is 1163.
called *Tongus*, or the Hog in the *Mogull Lan-*
guage; he brought into the World with him a ^{Birth of}
piece of coagulated Blood in his Hand, of
which his Mother having acquainted his Father,
he advised with his principal Officers about
this odd Accident; one of whom assur'd the
Chan, it was a Presage that the new-born Prince
should subdue many Provinces and Nations to
his Empire, which in reality came to pass after-
wards. At his Birth his Father called him *Ta-*
muzin, but when he was declar'd *Chan*, he took ^{his first}
the Name of *Zingis*; tho I have spoken before *Name*.

[* Called Dilon Yldac in the History of Genghiz Chan, p. 13.]

of his Original, nevertheless I shall repeat here his Genealogy in form.

*Genealogy
of Zingis
Chan.*

Jessugi Bayadur Chan was the Father of *Zingis Chan*, his Father was *Bortan Chan*, whose Father was *Cabull Chan*, the Son of *Tumana Chan*, the Son of *Kaidu Chan*, whose Father was *Dutumin Chan*. 'Tis to be observ'd here, that the Turks and * Tadziks are accustom'd in reckoning up Genealogies not to go backwards above the seventh Generation. The Mogulls call the Father in the first Generation *Izka*, the Grandfather or Father in the second Generation *Ulugan*, him in the third *Atinzak*, him in the fourth Generation *Budutur*, in the fifth *Badarak*, in the sixth *Murki*, and the Father in the seventh Generation *Dutakar*.

*How the
Mogulls
name the
Degrees of
Ancestry.*

But to return to the Genealogy of *Zingis Chan*. The Father of *Dutumin Chan* was *Tocha Chan*, his Father was *Budensir Mogak*, born of the Widow *Alancu*, Grand-daughter of *Julduss Chan*, who was brought up with his Grandfather; because his Father, of whose Name we are ignorant, and who was the Son of *Julduss Chan* died, being as yet very young. The Father of *Julduss Chan* was *Mengli Chodsa Chan*, who was the Son of *Temirtash Chan*, the Son of *Kaymazu Chan*, Son of *Simsauzi Chan*, Son of *Bukbendun Chan*, Son of *Menkoazin Borell Chan*, Son of *Kipzi Mergan Chan*, Son of *Bizin Kajan Chan*, Son of *Kaw Idill Chan*, whose Father was *Bertezena Chan*.

Between the Reign of *Bertezena* and the Flight of *Kajan*, who went and inhabited in the Country of *Irgana-kon*, after the Defeat of his Father, there is a Vacancy of 450 Years;

[* Tagicks are the Inhabitants of Mawaralnahr and Iran, that are neither Turks, Mogulls, nor Tartars. Vid. Hist. of Timur Beg. Pag. 13. Vol. II.]

which

which is just the time that the *Mogulls* were *A Vacancy* confin'd within the Mountains of *Irgana-kon*, ^{of 450} and were in perfect Ignorance of the Order ^{Years in} ^{the Success-} of the Succession, and Names of the Princes ^{sion of} who reign'd over the *Mogulls* in that Interval, ^{Mogull} tho we are certain they were all of the Posterity ^{Emperors.} of *Kajan*; and inasmuch as we don't find the least Certainty in the Books of the *Mogulls* on this Head, I am likewise obliged to leave a Gap in this Place.

The Father of *Kajan* was *Ill Chan*, his Father was *Mengli Chan*, the Son of *Julduss Chan*, who succeeded *Ay Chan*, *Julduss Chan* having been neither the Brother nor Son of *Ay Kan*, or *Kiun Chan*, but only their Relation. *Ay Chan* succeeded his Brother *Kiun Chan*, whose Father was *Ogus Chan*, the Son of *Cara Chan*, the Son of *Mung'l Chan*, Son of *Alenza Chan*, Son of *Kajuk Chan*, Son of *Dibbakui Chan*, Son of *Jelza Chan*, Son of *Taunak Chan*, whose Father was *Turk*, the Son of *Japhis*, the Son of *Nui*, whose Father was *Zamach*, the Son of *Matusblach*, the Son of the Prophet *Idriss*, called in the Language of *Funan*, *Achnuch*, whose Father was *Berdi*, the Son of *Melabil*, Son of *Shinan*, Son of *Anus*, whose Father was the Prophet *Shiss*, who was the Son of *Adam*, surnam'd *Saphi Jula*.

At the Death of *Jessugi Bayadur Chan*, his Mogulls Son *Zingis Chan* was but thirteen Years of Age, give their and his Brothers were still younger than he. 'Tis Chans Tithe of a Law among the *Mogulls* for the Subjects to all Cattle, give yearly to their *Chan* the Tithe of all their Cattle of all Denominations ; and tho a *Chan* leaves five or six Sons, the eldest is of right his Successor, and the other Brothers are to serve him just like the rest of his Subjects, excepting that they give him yearly one Beast of every sort :

Chan's
Brothers
only ex-
empt.

Thirty or
forty Thou-
sand Fami-
lies under
Jeffugi
Bayadur
at his
Death.

Most of 'em
revolt
from Ta-
muzin.

Burgany
Kariltuk.

Only a
third Part
continue
firm to
Tamuzin.

sort ; but this Exemption extends only to themselves, their Children and Descendants being obliged to the ordinary Tithe just like the other Subjects.

At *Jeffugi Bayadur's* Death, they reckon'd under his Obedience between thirty and forty thousand Families paying Tithe, all sprung from the same Stock ; besides which there were several neighbouring Tribes whose Chiefs paid him Tribute, of which Number among others was one *Busander Chan*. *Zingis Chan* being very young at his Father's Death, most of those Families taking Advantage of his Youth would no longer obey him, nor pay him Tithe, and withdrew themselves into Places out of the way. The Tribe of the *Tayzeuts*, which was the richest and most considerable of them all, was the first which revolted from *Zingis Chan*, having submitted to one *Burgany Kariltuk*, whom the other Branches, which had withdrawn themselves from the Obedience of *Zingis Chan*, in like manner acknowledg'd afterwards for their Head. The Father of *Burgany Kariltuk* was called *Arall*, whose Father's Name was *Kadun Tayshy*, the Son of *Muranick Ducozina*, the Son of *Hurmalancum*, the Son of *Kaydu Chan*.

Of all those Families which were under the Obedience of *Jeffugi Bayadur Chan* at his Death, there was but one third of them which continued firmly attach'd to *Zingis Chan*, the other two thirds having wholly deserted him. The third Part which continued faithful to him, consisted of the Descendants of his Great Grandfather, who were all united to him ; of half the Tribe of the *Mankatts*, and of divers Families of the other Tribes, out of some of which there remain'd 50, out of others 100, or 200, and out of some only 5 or 10 Families. The Tribe

the *Mankatts*, tho' not very numerous, yet had its particular Chief, called *Kojuldar*; but *Zingis Chan* was their Sovereign Prince.

These are the Names of the Tribes which *The Tribes* went away with *Burganay Kariltuk*; the *Cata-*^{that de-}*serted with* *guns*, the *Zipzuts*, the *Dsoigerats*, and the *Ni-Burganay rons*, of which there did not stay so much as *Kariltuk*. one Family with *Zingis Chan*. The Tribe of the *Markatts*, which never would submit to the *Goigerats*. Father of that Prince, went over also to *Burganay Kariltuk*, as soon as they were inform'd that he had separated himself from *Zingis Chan*, and corrupted such Numbers; but *Zingis Chan* having made War upon these Revolters, reduc'd them to their Obedience one after another.



C H A P. II.

Of some Things that fell out during the first Years of the Reign of Zingis Chan.

THE Mother of *Zingis Chan* was called *Ulun Iga*, *Tamuzin's Mo-*
Ulun, Surnamed *Iga*, which is as much as *to say great in the Mogull Language*. She al-^{ther.}
 so had another Surname which was that of *Kuzin*, which signifies in the Language of *Kitay*,
 an old Woman. In the Language of the *Tad-Tagicks*.
siks, an old Woman is called *Banu*, and in the
Usbeck Language Baybiza, which signifies also
 a Governess: She was descended of the Tribe
 of the *Allaknus*, and had a vast deal of Wit.
 After the Death of the Father of *Zingis Chan*,
 the above-mention'd *Menglik Izka* marry'd her; *Marries*
 and because he was of the Tribe of the *Cunach-Menglik*

Cunach-
mars sub-
mit to Ta-
muzin.

*Author's
Apology
for not
writing
more am-
ply.*

*How this
History
was com-
piled.*

*Nothing
material
omitted.*

mars, and was in great Credit with the People of his Tribe, he order'd it so that all that Tribe submitted to *Zingis Chan*.

I had at first a Design to write more fully of the Empire, and the different Branches of the *Mogulls*; but a great Illness, with which I was surpriz'd, giving me cause to fear with a good deal of reason, that I should die before I finished this Book; I have been oblig'd to abridge my Work, that I might not leave it imperfect after me. I have also continued throughout the Course of my Distemper *, to labour at it, having for that End four Clerks, to whom I dictated whilst they wrote, whenever my Sickness gave me any Respite. With regard to that Part of my History which reaches from *Adam* down to *Sheybani Chan*, I have extracted part from the Authors which wrote on that Subject, and part from particular Memoirs of divers *Mogull* Tribes: But with regard to the other Part, which begins with the Reign of *Sheybani Chan*, and reaches down to my own time, I have not had much Occasion to consult Books in order to render that perfect; because I have had before hand an exact Knowledge of the chief Transactions within that Period. As for what relates to remarkable Actions, and the Names of Princes, and of the different Tribes, I have taken particular care to preserve them, without omitting any: But for Actions of the lesser kind,

* 'Twas of the same Distemper that our Author Abulgasi Bayadur Chan, after having languished near six Months, died at last in the Year of the Hegira 1074, which answers to the Year 1663 of the Christian Æra, before he could put the last hand to this Book. His Son Anusha Mahomet Bayadur Chan brought this Work to Perfection two Years after the Death of his Father, as we have remark'd at the beginning of this Book.

and

and other Circumstances of small importance, I have pass'd them over in silence, that I might not swell this Book more than was needful.

When *Burgany Kariltuk* corrupted the *Tay-Tamuzin zeuts*, the *Nirons*, and the other aforesaid Tribes from their Obedience to their natural Prince, there remain'd with him very few Families of the Tribe of the *Nirons*. 'Tis true that *Zingis Revolted Chan* did all he could to remedy this Evil in the beginning, and that for this end, while he was scarce thirteen Years old, he took the Field against those Revolters, and fought a bloody Battle with them; but in regard it was not decisive, he saw himself obliged to temporize until the Year *Bars*, or of the *Tiger*; when entring into the 40th Year of his Age, a Man belonging to the Revolted Tribes, came to tell him that the *Tayzeuts* and the *Nirons* were joyn'd with the *Bayzeuts*, the *Markatts*, and the *Tatars*, intending to surprize him. Upon this News *Zingis Chan*, who had already considerably augmented his Forces, and acquir'd great Experience in the Busines of War, having given a general Ren-dezvous to the thirteen Tribes which were under his Obedience, and assign'd to every Tribe as they arriv'd, the Post which they were to be employ'd in; having afterwards order'd the Baggage and Cattle to be plac'd in the middle of the Camp, he put himself at the Head of his Troops, and in this Posture expected the Enemy without stirring: but at their Approach he rang'd his 30000 Men in a Line, to cover by so large a Front his Baggage and Beasts; and having in this manner engag'd the Enemy, he gain'd a compleat Victory over them, leaving between five and six thousand slain upon the Field of Battle, besides a great Number of

Tamuzin enters the 40th Year of his Age.

the Tay-zeuts, Nirons, Bayzuts, Markatts and Tatars.

Prisoners, which fell into the Hands of *Zingis Chan*.

Cruel Execution. Immediately after the Battle, *Zingis Chan* having order'd seventy large Caldrons of Water to be put upon the Fire, he caus'd the principal of the Revolters to be thrown in Head-foremost while the Water was boiling hot. After which he march'd towards the Habitations of the Revolted, and having sack'd them, he carry'd away the Men and the Cattle, and every thing in general which he found to be of use. He condemn'd the Children of the chief Men of the Tribes to Slavery, and distributed the rest among his Troops to serve for Recruits, which considerably increased the Number of them.

ଭାରତୀୟ ପଦିଶ୍ଵର ମହାନ୍ତିର ମହାନ୍ତିର ମହାନ୍ତିର ମହାନ୍ତିର

C H A P. III.

Of the War of Zingis Chan, against Aunak Chan of the Caraits; and of the Defeat of the latter.

Goigerats. THERE was a Man of the Tribe of the *Dgoigerats*, called *Zamuca Zizen*; the Term *Zizin stirs up Aunak or Ung Chan against Ta-* *Zizen* in the *Mogull* Language, signifies an eloquent Man; in the *Arabick* such a Person is called *Akill*, and in the *Persian Tongue Bachirath*. This Man going to *Sungun*, eldest Son of *Aunak Chan of the Caraits*, said to him, " You and your Father imagine that *Zingis Chan* is your best Friend; but I can assure you that he has sent to desire *Tayan Chan* of the *Naimanns*, and *Bairak Chan* to join him, in order to war upon you; and none can know it better than I, because I have been brought up with him; and am of the same Tribe and

Chap. III. of the TATARS.

71

" and I have had what I tell you, not only from
" Zingis Chan's own Mouth, but also from those
" who are in Confederacy with him." Aunak
Chan calling to mind upon this Advice, that the ^{Ung} Chan ^{cons}
Chan of the Naimanns had an old Grudge against ^{sults his}
him, believ'd that this Intelligence was not al- ^{Son Sun-}
together to be despis'd. Nevertheless consult- ^{gun.}
ing his Son Sungun about it, he gave him to
understand that it was almost impossible to give
entire Credit to the Report of Zamuca Zi- ^{Suspects}
zen, because of the constant Friendship which ^{Zamuca}
Zingis Chan had always shewn for them for the ^{Zizen.}
time past; that consequently it was no way ad-
visable that they should be the first who should
break that Amity, upon the Report of only ^{Is inclined}
one Man who might be false, but that they ^{not to} should observe the Motions of ^{make War} ^{on Tamu-}
Zingis Chan, and hold themselves in readiness ^{zin.}
let what would happen; to the end that if he was determin'd
to make War upon them, the Blame at least ^{Under}
might lie at his Door. At the same time, he ^{great Obligations to}
put his Son in mind of the great Obligations ^{the Family}
which he had to the House of Zingis Chan, in ^{of Zingis}
the time of his Wars against his Brothers. ^{Chan.}

For it must be observ'd that Margus Ili, Prince ^{History of}
of the Tribe of Caraits, having at his Death ^{Ung}
left six Sons, the eldest called Korzacur, and ^{Chan.}
the youngest Cavar; these two Brothers agreed
together to divide the Inheritance of their Fa-
ther between them. Korzacur had in proceſs
of Time five Sons, called, 1. Aunak, or Tay-
rell, 2. Jacacara, 3. Baytimut, 4. Numissai, 5.
Zukambu, all active Men and of uncommon
Bravery; who after the Death of their Father,
quarrelling among themselves for the Succession,
the eldest and youngest joined against the other
three, and having got the better of them, they
obliged their Brother Jacacara, who was the

Ung
routed by
his Bro-
ther, flies
to Jessugi
Bayadur.

Flies to
him a se-
cond time.

Is re-esta-
blished by
Jessugi
Bayadur.

Ung
Chan's
Plot to in-
snare Ta-
muzin.

chief of the Party, to retire among the *Nai-manns*; who having given him Assistance, put him in a Condition to go back, and chase his Brother *Aunak* in his Turn, who fled to the Father of *Zingis Chan*. This Prince having lent him Succours re-establish'd his Affairs, put *Jacacara* again to flight, and plac'd *Aunak* once more in the Possession of the Country of the *Caraits*. *Jacacara*, who took shelter with his Uncle *Cavar Chan*, wrought so upon him by his Importunities, that he prevailed with him to interpose his Authority with *Aunak Chan*, in order to oblige him to come to an Agreement with his Brothers, and part the paternal Inheritance among them. But *Aunak Chan* giving little heed to the Remonstrances of his Uncle, *Cavar Chan* enter'd his Territories with an Army, and reduc'd him a second time to fly for Refuge to the Father of *Zingis Chan*; because the greatest part of his Subjects refused to take Arms against his Uncle, whose sole Business was to réconcile him with his Brother. Whereupon *Jessugi Bayadur Chan* coming anew to the Assistance of *Aunak*, and having this time put to death his Brother *Jacacara*, who fell into his Hands, he re-settled him in the Possession of his Country, without reaping any other Advantage by this Expedition, than the Glory of having laid the Foundation of the Riches and Power to which *Aunak Chan* afterwards arriv'd.

The Remembrance of these Benefits could not but oblige *Aunak Chan* to have much regard for the Person of *Zingis Chan*: but as on the other hand he fear'd him extreamly on account of his active Spirit, he came to a Resolution with his Son to send Embassadors to him; who to testify that the Remembrance of so many Benefits were not blotted out of their Minds,

I should

should demand the Continuance of his Friendship, and at the same time propose a more strict Alliance betwixt his Family and that of *Aunak Chan*, by the Marriage of his Son *Zuzi* with the Daughter of *Aunak Chan*: That to settle this Affair, they should endeavour to engage him to make a Visit in Person to their Master, and that as soon as he arriv'd, they should put him to death, and so be under no necessity of engaging in a War on that Occasion.

Pursuant to this Resolution, *Aunak Chan* sent *Tamuzin* one of his Officers he most confided in, called *Bukadai Kanzat*, to make the aforesaid Proposals to *Zingis Chan*; who having given a favourable Reception to this Ambassador, and having had no Knowledge of the false Reports which *Zamuca Zizen* had made on that Head to *Aunak Chan*, set forward, accompany'd with only two of his Men, to go and see him: But *Is met on* meeting with his Father-in-Law *Menglik Izka* ^{the Road} on the Road, who inform'd him of the ill ^{by his} *Designs of Aunak Chan* against his Person, he return'd back again; and after causing the Ambassador to be handsomely treated, sent him ^{the Plot.} *Tamuzin* back with answer, "That he wish'd it was in ^{returns,} and sends his Power to return the Civilities of his Master by inviting him to his Court; but that ^{an Apology to} the Cattle was so lean at present that his Entertainment must be very indifferent: that ^{UngChan.} therefore he was oblig'd to put off the Invitation till the Season came when the Beasts would be fatter; and then if *Aunak Chan* would do him the Honour to come and see him, he would not fail going to visit him in his Turn."

Five or six days after the Departure of that ^{Ung Chan} Ambassador, one named *Badu*, and his Brother ^{designs to} *Kishlik* came to find *Zingis Chan*, and desiring ^{surprise} *Tamuzin* to

Design discover'd. to speak to him in private, they said to him, " We keep the Horses of one of the chief Officers of the Court of *Aunak Chan*, when I *Badu* going Yesterday to carry the Milk, which I had been some days gathering, to my Master's House, I heard by chance from behind the Door, my Master saying to his Wife, " Our Ambassador is return'd, and forasmuch as our *Chan* finds he has miss'd his Point, he is resolv'd to go and surprize *Zingis Chan* before he suspects any thing of the Matter; and he designs to begin his March immediately, or in the Evening, that he may be up with him early, because he knows he is accustom'd to lie long a-bed in the Morning. Struck with Horror at so black a Treason, I did not delay a Moment's time after I had deliver'd my Milk in my Master's Kitchin, from coming to inform you of it, to the end you might be upon your Guard."

Tamuzin lies in Ambush expecting Ung Chan. Upon this Advice *Zingis Chan*, having dispatch'd immediate Orders to his People that were nearest hand to repair to him, sent the Women and Children, together with the Cattle and all their other Effects, to a Place out of the way called *Balzunabalak*, saying, " If God gives us Victory, we shall bring them back quickly again :" But he stay'd himself with about 2500 Men, which were all he was able to get together in haste, in the same Place where he then was; ordering his Men, that during the Night, every one should hold his Horse by the Bridle, that they might always be in readiness for the Combat. *Aunak Chan* of the *Caraits* appears at drawing nigh about Sun-rise, at the Head of 12000 Men, *Zingis Chan*, by Advice of a Man of Parts, of the Tribe of the *Mankatts* called *Kojuldar Zizen*, divided his Men into two Bodies,

dies, and put himself with one of them in Ambuscade, while the other Part expected their Enemies resolutely in the Open Field. In this manner the Van of the Enemy being attack'd in Front and Rear at the same time, was immediately routed, and tho *Aunak Chan* advanc'd in Person with his Son *Sungun* at the Head of a great Body of their Troops to support them, Is defeat-
far from being able to rally them, they were ed.
so roughly attack'd themselves in their Turn, that *Sungun* having receiv'd a great Stroke with a Pike in his Face, all the rest were put to flight. After which *Zingis Chan*, content with the Honour of having beat the Enemy with such a Handful of Men, judged it convenient to retreat before all the Forces of the Enemy came down upon him, and shaping his March towards *Balzunabalak*, where he had sent the Women and Baggage of his Men the Night before, he found at his Arrival there so little Water, that he was constrain'd to decamp and march towards the River *Kalassui*, and in regard the Tribe of the *Kunkurats* at that time dwelt upon *Orchon*; the Banks of that River, and had a Chief called *Turk-illi*, who was a Relation of *Zingis Chan*, he sent one of his Officers to tell him, that being his Friend and Relation, he would come and see him, and that if he was dispos'd to keep up the old Friendship which was between them, he should always find him ready to do it on his side with the greatest Exactness; but that in case he was resolv'd to renounce that Amity, and enter into Engagements contrary to his Interests, he need only speak his Mind and then he knew what he had to do.

Upon this Message *Turk-illi* thought proper *Turk-illi* to put himself under the Obedience of *Zingis* with the *Kunkurats* *Chan*, and join him with all the Tribe of the joins Ta-
Kun-muzin.

Tola.

Tamu-
zin's Let-
ter to Ung
Chan.Sungun
opposes the
Peace.Tamuzin
advances
with his
Army.

kurats. From thence they march'd together towards the River Collanuaer, upon the Banks of which they stop'd some time. After which Zingis Chan sent a Man of the Tribe of the Badurgins, called Aarcaizum Bayadur to Aunak Chan of the Caraits, to represent to him " What Ingratitude it was in him to attack him without any Reason, after he had been twice establish'd in his Dominions by the Arms of his Father, and had receiv'd from himself on five or six different Occasions, so authentick Proofs of his Friendship, that he had never attempted to corrupt his Subjects, or seize his Lands; having on the contrary always sought Occasions to serve him without any View to Interest: That he ever believ'd he ought to consider him and his Son Sungun as the two Shafts of his Chariot; and remember, that one of them ought not to be broken, unless the Chariot did not run true, how strong and good soever the other Shaft might be." Aunak Chan having heard these Remonstrances with some kind of Confusion, acknowledg'd that there was nothing in the Whole which was not very true; but forasmuch as it was in compliance with the Advice of his Son Sungun that he had begun the War, he sent back that Envoy to his Son, to receive from him the final Answer to those Articles; and he who purpos'd to have his Revenge for his late Hurt, would upon no Account hear of an Accommodation.

Zingis Chan having yet try'd many other ways to bring them to Peace, and seeing in the end he only lost his Labour with them, set forward with all his Troops in quest of them, and having quickly encounter'd Aunak Chan and his Son, who came to meet him with a very numerous Army, they came to a bloody Battle,

in

in which Fortune having declar'd in favour of *Zingis Chan*, *Aunak Chan* and his Son *Sungun* ^{feats Ung} were constrain'd to save themselves by Flight, ^{Chan and} and to abandon their Dominions, and all those ^{his son.} of their Subjects who liv'd on the Produce of their Lands and Cattle, at the Discretion of the Vanquisher.

After this Defeat, *Aunak Chan* resolv'd to ^{Death of} fly for Refuge to *Taijan Chan* of the *Naimanns*; ^{Ung} but in the way falling into the Hands of two ^{Chan,} *Mursas* of the *Naimanns* called *Kurimazu* and *Tamika*, who knew there had always been much Animosity between their *Chan* and him, they kill'd him with all his Attendants; and having strip'd the dead Bodies of whatever they had about them of any use, they cut off the Head of *Aunak Chan* and brought it for a Present to their *Chan*, who blam'd much this Action, saying, "That being a great Prince, and venerable for his Age, they had better serv'd for his Guard than been his Executioners." And to honour the Memory of so great a Prince, he had his Head enchas'd in Silver, and plac'd upon his own Seat with the Face turn'd to the ^{Ung} Door. They give out, that one Day when the ^{Chan's} Head was become dry, the Tongue was ob- ^{Head en-} serv'd to stir and thrust it self three times out ^{chan's} *silver*. of the Mouth, which gave occasion for many Speculations to those who pretended to draw some Presage from thence.

Sungun the Son of *Aunak Chan* hid himself ^{Death of} for some time among his own Subjects; but *Sungun*, observing that they fought after him to take away his Life, he retir'd to the Town of *Chatteen*, which was in the Hands of a Lord of the Tribe of *Kallatz*, called *Calizohara*; who instead of protecting, put him to death, and sent

sent his Head, with his Wife, his Children, and all the Effects he found, to *Zingis Chan*.



C. H. A. P. IV.

Zingis Chan is acknowledg'd Chan of the Mogulls.

*The lesser
neighbour-
ing Tribes
submit to
Tamuzin.*

AFTER this Event, all the lesser neighbouring Tribes putting themselves under the Power of *Zingis Chan*, he began to grow formidable : but the other Tribes, who thought themselves numerous enough to make head against them, would not hear of submitting to him.

*An. Dom.
1202.* In the Year 599, called by the *Mogulls Tongus*, or the *Hog*, *Zingis Chan* being full forty Years old, all the Tribes of the *Mogulls* which had submitted to him, acknowledg'd him for their *Chan* in the Country of *Naumancura*, where he resided at that time ; on which Occasion he gave his Subjects a great Feast. The most remarkable thing which happen'd at this Solemnity was, that one *Cokza*, surnamed the *Image of God*, Son of *Menglik Izka* by the first Venter, sprung from the Tribe of the *Cunachmars*, Father-in-Law to *Zingis Chan*, came to this Prince, called till then *Tamuzin*, and declar'd to him, " That he came from God, to tell him that from thenceforth he should take the Name of *Zingis*, and order all his Subjects for the time to come to call him *Zingis Chan*." He foretold at the same time, " that all those of his Posterity should be *Chans* from

*Nauman-
cura, or
Oman
Curule.*

*Tamuzin
takes the
Name of
Zingis
*Chan.**

"from Generation to Generation." The word *Derivation* *Zin* in the *Mogull* Language signifies great, and *tion of the* the Termination *gis*, making the Superlative, *Name of Zingis*. *Zingis* is as much as to say, *the most great**.

The aforesaid *Cokza*, who brought him this *Cokza*, a Message, was accustom'd to go much in Winter ^{sort of} with his Feet bare, and very thin of Clothes; ^{false Pro-} and as he was nevertheless in good Health, while others would have but ill endur'd such a Course of Life, they gave him the Name of *the Image of God*. He gave out also, that a white Horse † came to him from time to time, and that as soon as he was upon his Back, the Horse mounted with him up to Heaven, where he convers'd with the Divinity †:

* As our Author gives in this Place an exact Derivation of the Name of *Zingis Chan*, it seems to me that there is no room to doubt, that all those who write that Name after a different manner do but maim it; nevertheless, as a Confirmation, it is proper to take notice that Marco Polo, who pretends to have lived several Years in great Repute at the Court of *Coplai Chan*, Grandson of *Zingis Chan*, writes the Name of that Conqueror just as our Author. 'Tis on account of the same Derivation that the Callimuks, who use at present the true Language of the Mogulls, give the Name of *Zingis to the Sea*, as tho to signify an Extent of extraordinary Greatness.

[† This Story is copied from the Fable of Mohammed's *Al Borak*.]

C H A P. V.

*Of the War of Zingis Chan, against
Taijan Chan of the Naimanns; and
of the Reduction of the Tribe of the
Naimanns under the Obedience of Zingis
Chan.*

Taijan
Chan of
the Nai-
manns in-
vites Ala-
kus to join
against
Zingis
Chan.

Alakus,
Chief of
the Un-
gutts, sends
Notice to
Zingis
Chan.

IN the mean time, *Taijan Chan* of the *Naimanns* dispatch'd an Envoy to *Alakus*, Chief of the Tribe of the *Ungutts*, with Instructions to tell him, that *Zingis Chan* began to make himself more formidable every Day, and treated with extreme Severity those whom he brought under his Power; causing the principal Men of them to be slain, and preserving the common People only to augment the Number of his Slaves: That he had treated in this manner the Tribe of the *Caraits*, tho' it was one of the most considerable Tribes of the *Turkish Nation*; that he had order'd *Aunak Chan* to be slain, with the chief of his Subjects, and had seiz'd all his Demesns; that the Dread of these Violences had already brought the other small neighbouring Tribes to submit to that Prince: That for his part, not doubting but he would serve them the same Sauce, he judg'd it proper to attack him with their Joint Forces before he could arm himself, and that he summon'd *Alakus* to enter into that Confederacy.

But *Alakus* not only rejected these Measures, but sent to inform *Zingis Chan* of the Proposal which had been made to him on the Part of *Taijan Chan*. Upon which *Zingis Chan* having consulted with the Heads of the Tribes dependent on him, they were unanimously of Opinion,

nion, that they were not in a Condition to undertake any thing till their Horses were somewhat recover'd from the Fatigue of their last Expedition. But *Daritlai Olzingan*, or *Daritlai-bulai*, *Zingis Chan's* Uncle by the Father's side, disapproving all Delay on this Occasion, said to them, "If you have no other Reason for deferring so long, an Expedition of such Importance, but the bad Condition of your Horses, you sha'l have mine, which are in very good Case, and I take upon me to furnish the whole Army." Upon these Offers, the War against the *Naimanns* was resolv'd on, and *Zingis Chan* assembled his Troops without Delay to be before-hand with his Enemies.

It was in the Year 600, called by the *Mogulls An. Dom. 1203.* *Zizkan*, or the *Mouse*, that the War against the *Naimanns* began: but before he took the Field, *Zingis Chan* sent a trusty Person called *Zena Noyan*, to get Intelligence of the Enemy, and inform himself whether the *Naimanns* were yet in Motion to come and attack him. *Zena Noyan* having seiz'd a *Naimann*, brought him to *Zingis Chan*; who questioning him about the Motions of those of his Tribe, learn'd that *Taijan Chan*, after joining the *Markatts*, the *Goigerats*, *Virats*, and the *Dsoigerats*, had pass'd the River of *Altai*, and made great Marches in order to Now Siba.

Zingis Chan upon this Advice, setting The Armies meet forward instantly with his Troops, was before hand with him. After many days March, he was at length inform'd by his forlorn Hope, that the Front of his Enemies Army appear'd; whereupon he gave the Command of the Right Wing of his Army to his Brother *Zuzicar*, and that of the Left to his eldest Son *Zuzi*, placing

G himself

himself in the Center; in which Order, he made the Charge to be given.

Taijan
Chan
wounded
at the first
Onset.

Adviseſ
hiſ Men to
ſubmiſ to
Zingis
Chan.

Dies, and
hiſ Son
Kutſhluk
flies to
Bairak
Chan.

At the beginning of the Battle, it happen'd unluckily for the *Naimanns*, that their *Chan* was dangerously wounded, which oblig'd him to retire out of the Fight to a neighbouring Height; and the Commanders of his Troops perceiving, by his making no Answers to any thing they spoke about, that he was so weak, as he had not long to live, unanimously resolv'd to defend themselves to the last, to avoid being expos'd to the ill Treatment of *Zingis Chan*, in case they fell into his Hands. With this Resolution they return'd to the Fight; and left their *Chan* dying in that Place.

After Numbers had been kill'd on both sides, *Taijan Chan* sent to tell the Chiefs of his Troops that he desir'd them to surrender at Discretion to *Zingis Chan*; that they had done their Duty sufficiently, and he was fully satisfy'd with the Services they had already done him: but seeing it was in vain to sacrifice themselves to oppose the happy Star of *Zingis Chan*, he exhorted them to provide for their Safety; but they continually refus'd to come to any Agreement, and persisted in the Resolution of Fighting to the last Man, as they really did. The wounded *Chan*, finding nothing could divert them from such a desperate Resolution, strove to save himself by Flight with his Son and the few Men he had to guard his Person, but he died on the Road. However his Son *Kutſhluk* happily retreated towards *Bairak Chan*, who was his Father's eldest Brother.

C H A P.

C H A P. VI.

*Of the Reduction of the Tribe of the
Markatts under Zingis Chan, and of
the Conquest of the Town and Kingdom
of Tangut.*

IN regard the Season was already much ad-
vanced at the time that *Zingis Chan* went in
quest of *Taijan Chan*, he return'd immediately
after the Battle with his Troops, to take up
their Winter Quarters in the Lands belonging
to him. In the Spring following he enter'd the
Country of the *Markatts*; the *Chan* of this
Tribe called *Tochtabegi*, had on several Occasi-
ons openly declar'd himself against the Interests
of *Zingis Chan*: he was also present at the Battle
which *Zingis Chan* fought the Autumn before
with *Taijan Chan*; but foreseeing from the be-
ginning of the Action that *Taijan Chan* would
be defeated, he knew so well how to shift for
himself, that escaping with his Men from the
Rout, he retir'd towards *Bairak*, another *Chan*
of the *Naimanns*.

Zingis Chan having beaten the *Markatts*, and subdues
reduc'd that Tribe under his Obedience, chose them.
a great Number of Men out of them to rein-
force his Troops, and march'd from thence to-
wards the Capital of the Country of *Tangut*. *Tangut*.
Upon the News of this March, the *Chan* of
that Country, who was a very aged Prince, shut
himself up in his Metropolis, which gave name
to the whole Country, and resolv'd to defend
himself to the last. *Zingis Chan* being arriv'd be-
fore the Town, summon'd the *Chan* to surren-
der; who refusing, he besieges it in Form: *Besieges*
and takes
G 2 and *Tangut*.

*Puts the
Chan to
death.*

*Raises the
Walls of
Tangut.*

and having taken it after a Siege of several Weeks by a general Assault, he caus'd the *Chan* to be put to death, and the Walls of the Town to be thrown down. Then having conquer'd some other Towns thereabouts, he put strong Garisons into them, and return'd to his own Doininions.



C H A P. VII.

Of the Death of Bairak Chan of the Nai-manns, and of Tochtabegi Chan of the Markatts.

Bairak
Chan of
the Nai-
manns ta-
ken and
killed.

Kutshluk
and
Tochtabe-
gi fly the
Country.

Zingis *Chan* having return'd from the Expedition of *Tangut*, and rested during the Winter in his own Territories, went in the Spring following in quest of *Bairak Chan*; but arriving at the Place of his ordinary Residence, he understood he had gone a hunting some days before. Upon this Advice he follow'd him with all the haste he could, and having taken him Prisoner, order'd his Head to be cut off.

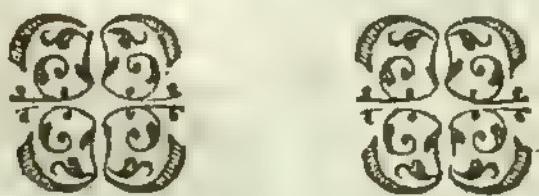
In the mean time, one of the Retinue of *Bairak Chan*, having escap'd out of the Hands of the *Mogulls*, went to find out *Kutshluk*, the Son of *Taijan Chan*, and *Tochtabegi Chan* of the *Markatts*, and his Sons, who thought themselves perfectly safe, and told them of the Misfortune which had happen'd to *Bairak Chan*; whereupon they all betook themselves to flight and retir'd towards the Banks of the River *Irtis*. *Zingis Chan* for his part return'd to his Dominions, carrying with him the Wives, the Children, and in general all that belong'd to *Bairak Chan*.

Chan. He pass'd the Winter at home, and ^{Settle} took the Field about Spring with a good Body ^{themselves} of Troops in search of *Kutshluk* and *Tochtabegi*, ^{on the Ri-} who had settled themselves upon the Banks of *Zingis* ^{ver Irtis.}

*Chan pur-
sues them.*

In his Approach to that River, he arriv'd in the Neighbourhood of the Habitations of the *Dsoigerats* and the *Carliks*, the first of which had a Chief called *Conacabegi*, and the latter a *Chan* named *Arflan*: These two Princes not seeing themselves in a Condition to try their Forces ^{Goigerats} with those of *Zingis Chan*, put themselves un- ^{and Car-} der his Subjection, and led him towards the *Habitations of Kutshluk and Tochtabegi*, who get- ^{mit.} *Tochtabegi Chan* as fast as they could : but he pursued them so ^{of the} close that *Tochtabegi* fell into his Hands, whom ^{Markatts} he instantly caused to be put to death. As for ^{taken and killed.}

Kutshluk, he happily escaped for this time also, *Kutshluk* and took shelter in *Turkestan*, with *Cavar Chan* flies to Ca- of *Carakitay*, who at that time reign'd in *Turkestan*. *Cavar Chan* receiv'd that unfortunate Prince with all the Distinction imaginable ; and not only gave him his Protection, but also his Daughter in Marriage, and look'd upon him as his own Child. In the mean time *Zingis Chan* having no more to do on that side, return'd to his own Dominions.



C H A P. VIII.

Of the Reduction of the Kergis under the Obedience of Zingis Chan, and of the Death of Zamucha Zisen.

Kergis
submit to
Zingis
Chan.

Shungar,
a rare
Bird.

Zamuca
Zisen
deliver'd
up to Zin-
gis Chan.

Put to a
cruel
death.

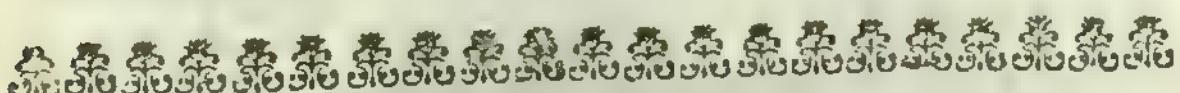
Zingis Chan, on his Return from the Expedition against Tochtabegi, sent two Embassadors, called *Altai* and *Toramish*, to the *Kergis*, to summon them to submit to him. The Chief of the *Kergis* called *Urussinall*, seeing himself in no Condition to refuse with Impunity so powerful a Prince, accepted the Proposal, and dispatch'd one of his principal Officers to *Zingis Chan* to assure him of his Fidelity, and present him among other magnificent Presents, with a very rare Bird, called by the *Turks Shungar*, and by the *Russians Kratzshet*. This Bird is all over white, having nothing but the Head, Feet, Bill and Eyes of a fine red*.

After the Death of *Aunak Chan* of the *Caraits*, *Zamuca Zisen* retir'd to *Taijan Chan* of the *Naimanns*, and some time after the Death of the latter he return'd to his Tribe, which was that of the *Dsoigerats*; but the *Dsoigerats* considering that *Zingis Chan* was not only then their Master, but also of the same Blood with themselves, and that this *Zamuca Zisen* had been the only Cause of the Ruin of *Aunak Chan* of the *Caraits*, and of *Taijan Chan* of the *Naimanns*, their former Masters, they resolv'd to carry him bound Hands and Feet to *Zingis Chan*, who caus'd him to be put to death by drawing him Limb from Limb. And in the midst of his Torments he declar'd, that if ever

* See Page 37.

Zingis

Zingis Chan had fallen into his Hands, he would have put him to the same Death which he then suffer'd *.



C H A P. IX.

*Of the Voluntary Submission of the Vigurs
to Zingis Chan.*

THE Vigurs liv'd under the Protection of ^{the} Vigurs Cavar Chan of Turkestan, and annually throw off sent him magnificent Presents, tho' they had a ^{the Yoke of} Prince of their own called Idikut Chan. But ^{Cavar} Cavar Chan resolving to send one of the Lords ^{Chan of} Turkestan of his Court called Shuwakom to the Vigurs, with the Character of Deruga, or Intendant of the Policy, to take exact Information of the Condition of their Country, the Vigurs consider'd this as an Innovation which might be made ^{Idikut} Vigurs. a President of ; and as on the other hand that Prince exerted his Power with much Violence, they resolv'd to throw off Cavar Chan's Yoke.

* This is the same Zamuca Zisen, who is pretended to have been the Rival of Zingis Chan, with the Daughter of Aunak Chan, at the time of his supposed Retreat to the Court of the Chan of the Caraits; and who fired with Disdain, to see himself contemned by that Princess, for the Love of Zingis Chan, leaves no Stone unturn'd to destroy that too happy Rival. But as our Author makes no mention of those romantick Adventures, and reports very ingenuously the Circumstances of all these Events, one may venture to depend on him on this Occasion; especially since he explains himself precisely enough thereupon, assuring us that Aunak Chan endeavour'd to ensnare Zingis Chan by Proposals of Marriage between his Daughter and the eldest Son of this last; and that he does not put the Daughter of Aunak Chan, upon whom all this Intrigue turns, among the Wives of Zingis Chan; as may be seen, Chap. XII. of this same Part.

Kills Ca-
var Chan's
Deruga.

Seeks Zin-
gis Chan's
Protection.

Vigurs
submit to
Zingis
Chan.

Idikut
marries a
Daughter
of Zingis
Chan.

Zingis
Chan
wars on
Altan
Chan of
Kitay.

Wherefore having understood that *Zingis Chan* was a very formidable Prince, who receiv'd very graciously all those who voluntarily put themselves under his Subjection, they persuaded *Idikut Chan* to have the *Deruga* kill'd which *Cavar Chan* had sent among them ; after which he sent Embassadors to *Zingis Chan*, with Commission to propose to him, that having heard so many Wonders about his Person and Government, he offer'd to put himself with all his Subjects under his Obedience, provided he could be assur'd of his Protection against the Resentment of *Cavar Chan*.

Zingis Chan having embrac'd this Proposal with Joy, dispatch'd one of the principal Officers of his Court with his Embassadors to assure *Idikut Chan* of his Protection. Whereupon that *Chan* having resolved to wait on *Zingis Chan* in Person with magnificent Presents, this Prince receiv'd him with so many Marks of Affection, that *Idikut Chan* besought him to receive him among the Number of his Children. *Zingis Chan* having granted him his Request, gave him his Daughter in Marriage, and ever after preserv'd much Friendship for him. I have already observ'd, that the Word *Idikut*, signifies a *free Man* that is subject to no body.



C H A P . X

Of *Zingis Chan's War against Altan Chan of Kitay.*

Zingis Chan having reduc'd to his Obedience the whole Nation of the *Mogulls*, resolv'd to revenge on *Altan Chan* of *Kitay* all the Matters

Matters of Complaint which he had on several Occasions given, as well to his Father and him as his Ancestors; and having propos'd this Affair to the Heads of the different Tribes under his dependence, they advis'd him to send one of his Officers called *Zachiredsa*, in quality of Ambassador to the Court of that *Chan*.

This Minister arriving at the Court of *Altan Chan*, gave him to understand that God having made *Zingis Chan* Master of a vast Empire, he was sent to summon him to submit himself to his Obedience, and acknowledge him for his Lord and Master; that he had Orders to demand a direct Answer to the Point, and that without Delay; that in case of refusal he was to prepare for War, and that it would soon appear which of the two would be Master.

Altan Chan having heard this Proposal, fell into a Passion both against *Zingis Chan* and his Minister, saying, " You believe perhaps you have to do with one of your petty Turkish Tribes; but if your *Chan* is so eager to be at it, he may come; I shall endeavour to have his Work ready for him." The Ambassador returning with this Answer, carefully observ'd ^{Embass} *dor ob-* all the Rivers, Roads, and Avenues to the *serves the* Frontiers of *Kitay*, that he might make his Use ^{Roads.} of it in time and place. *Zingis Chan* having heard his Report, took the Field off-hand with *Zingis* very considerable Forces: *Altan Chan* having ^{Chan and} likewise on his Part gather'd a numerous Army, advanc'd to meet his Enemy, and encamp'd very advantageously about the Frontiers ^{Altan Chan} ^{prepare for} *War*. of his Empire.

In the mean time *Zingis Chan* entring *Kitay*, *Zingis* took several Towns in sight of *Altan Chan*, of ^{Chan en-} which he burnt some, and put the best part of ^{ters China.} the Inhabitants to the Sword. *Altan Chan*, to hinder

Routs Al-
tan Chan's
General.

Zingis
Chan sub-
dues many
Places in
Kitay.

hinder him from making farther Progress, detach'd one of his Generals with a considerable Body of his Army to oppose his Passage. This General having learn'd by a Deserter that *Zingis Chan* had newly taken one of the greatest Cities of *Kitay*, the Throats of whose Inhabitants he had order'd to be cut, march'd immediately on that side, in hopes of surprizing the *Mogulls* before they got any Tidings of his March, the rather because that Man assur'd him, that he fled to them at the very time they were busy in dividing the Spoil which they had made on that Occasion ; but *Zingis Chan* who put all his trust in God, came and attack'd him briskly when he thought him far enough off ; and having entirely defeated him, made himself Master of a great many Towns thereabouts. After which falling unexpectedly upon the grand Army of *Altan Chan*, he slew 30000 Men, and oblig'd that Prince to shut himself up in his City of *Chan Balik*.*

After so great a Victory, *Zingis Chan* took, without much Resistance, many of the considerable Towns of *Kitay* ; mean while *Altan Chan* observing that *Zingis Chan* pierc'd farther every day within his Empire, and even drew near the Town of *Chan Balik*, held Council with the principal Lords of his Court, to know what he had to do in so ticklish a Juncture, and whether they judg'd it most convenient to continue a War so unfortunate in the beginning, or to make Peace with *Zingis Chan*. On this Occasion one of the prime Lords of his Court call'd *Dsing-Dsang*, gave his Opinion for Peace, by reason that as soon as it was concluded *Zingis Chan* would return into his Dominions, and that then they

[* *Tis a Tatar Name, signifying the City of the Chan. Balik is a Town, so is Bally in Irish.*]

would be at full liberty to assemble the States of the Empire, and consider deliberately what they had to do in so nice a Situation. This Altan Council was approv'd by *Altan Chan*, who having quickly dispatch'd an Embassador to *Zingis* for Peace ^{Chan sues to Zingis}, order'd him to propose Peace, and his Daughter in Marriage. *Zingis Chan* having accepted these Proposals, espoused the Daughter of *Altan Chan*, and retir'd after the Conclusion of the Peace into his hereditary Dominions.

Altan Chan finding after the Retreat of the *Mogulls* that all the Northern Provinces of his Empire were ruin'd, left the Government of *Chanbalik* to his Son, and went to reside in the ^{Removes his Seat to} City of *Namkin*, which his Father had very strongly fortify'd. This Town had a triple Enclosure of Walls, the outmost of which was described forty Leagues about; it was built by the side of a great River, and of so vast Extent, that one would not be less than a Day passing by Barge from one end of the City to the other.

Altan Chan having, before his Departure to *Carakitay*, cut off the Heads of some Lords of *tayans* *Cara Kitay* for some slight Faults, it very much disgusted the *Carakitayans*, and induced some of them after *Altan Chan's* Departure, to take whatever they could lay hold on of the Effects and Cattle belonging to his Son their Sovereign, and retire afterwards to the Countries in Subjection to *Zingis Chan*. Another of the Lords ^{Several} of *Cara Kitay* having surpriz'd and ruin'd some ^{Lords of} Towns in the Domains of *Altan Chan*, sent ^{Carakitay} one of his Men to *Zingis Chan* to sound whether he should meet with an agreeable Reception from him; and having receiv'd a favourable Answer, he went over to him; and in regard he was treated very honourably by that Prince, many great Lords and other People of ^{go over to} *Zingis Chan*.

Cara

Cara Kitay follow'd his Example upon the least Pretence of Discontent.

About five or six Months after the Departure of *Altan Chan*, his Son to whom he had given the Command of the Northern Provinces of his Empire, having put the Government of the Town of *Chanbalik* into the Hands of some trusty Lords, went himself to his Father at *Namkin* to acquaint him with the bad Condition of their Affairs on the Frontiers. In the mean time *Zingis Chan* understanding on all Hands, that the Empire of *Altan Chan* was very much rent by Factions, would not neglect so good an Opportunity of seizing that fine Country. To effect this, he sent two of his Generals called *Zamuca Bayadur*, and *Mascan Bayadur*, with a numerous Army on that side, with Orders to make a new Irruption into *Kitay*, and to endeavour to make themselves Masters of *Chanbalik*.

His Army reinforced by Deserters from Cara Kitay: This Army being arriv'd on the Frontiers, was considerably reinforc'd by a great Number of Deserters from *Cara Kitay*. *Altan Chan* on the News of this March, and knowing there was a great Scarcity in the Town of *Chanbalik* and the Country about it, sent thither some thousand Camels laden with Corn, under the Guard of a great Body of Troops commanded by two of his best Generals: But the Troops of *Zingis Chan* coming up with them entirely defeated them, took the two Generals Prisoners, and seized all the Camels and Corn of the Convoy. The News of that Misfortune so sensibly affected *Altan Chan* that he poison'd himself.

Altan Chan poisons himself. At the Approach of the Generals of *Zingis Chan*, *Chanbalik* surrender'd without striking a Stroke. Upon this News *Zingis Chan* sent one of his principal Officers called *Kutuktu Noyan*, accompany'd with two others of his Ministers,

nisters, to *Chanbalik*, to seize the Treasure of Zingis *Altan Chan*, and carry it to the Place of his unusual Residence. Arriving afterwards in Person at *Chanbalik*, he apply'd all his Care to strengthen and extend more and more his Conquests in *Kitay*.

Kitay: For this End he took by degrees the greatest part of the Cities of that Empire, in the most considerable of which he put Garisons and trusty Governors; and having employ'd five Years in this Expedition, return'd into his hereditary Provinces.



C H A P. XI.

*Of the Reduction of the Town of Akashin,
the quashing some Seeds of Rebellion,
and of the Death of Kutshluk.*

Zingis *Chan* in his Return from his Expedition of *Kitay*, went and besieged the Town of *Akashin* in the Country of *Tangut*, and having subdued it, as well as all the neighbouring Country, he resolved to go and finish the Conquest of *Kitay*, by reducing the Towns which remain'd yet untaken in that Empire; but he was diverted from the Execution of that Design by the Advice he receiv'd, that the Tribes which had refused till then to acknowledge him for their Master, had submitted to *Kutshluk* the Son of *Taijan Chan*, and had made him their *Chan*. That afterwards *Kutshluk* seeing himself in a Condition to support himself by his own Forces, by the Advice of *Sultan Mabamet Shab* of *Charass'm*, and on some Pretence of Discontent ill enough grounded, had unawares

Cavar Chan de-priv'd of half Tur-
kestan, by Kutsh-
luk. Naimanns in Motion.

unawares attack'd Cavar Chan his Father-in-Law, and had depriv'd him of the better half of his Dominions.

To this News was joined another Piece, viz. That a Brother of Tochtabegi, Chan of the Mar-katts, called Kudath, was arriv'd with his two Nephews, the Sons of Tochtabegi Chan, among the Naimanns, and began to make the Subjects of Zingis Chan in those Quarters uneasy, by reason that the Naimanns being People newly subdued, could not as yet accustom themselves to the Government of Zingis Chan.

These Tidings having changed the Resolution of Zingis Chan, he resolv'd not to be absent from his hereditary Dominions in so delicate a Juncture. At the same time he sent two of his Generals called Suida Bayadur, and Camu Tusbazar, with a considerable Body of his Troops against Kudath and his adherents; who coming up with them at the River Dsam Muran, killed a good Number of them, and took the rest Prisoners. This Defeat put an End entirely to the Sovereignty of the Markatts, which happen'd in the Year 613.

Gam-
Muran.

An. Dom.
1216.

Tumats
subdued.

Zena
Noyan
sent a-
gainst
Kutshluk.

As the Tumats in like manner had committed Hostilities on the Lands of Zingis Chan, while he was employed in Kitay, he also detach'd one of his Generals called Burgu Noyan with some Troops to bring them to reason, which he did with a great deal of Rigour, having caused a great Number of them to be kill'd, and treat-ed the rest exceeding ill. Against Kutshluk, who appear'd a more formidable Enemy, he sent the most experienc'd of his Generals, cal-led Zena Noyan, with a numerous Army, or-dering him to go and attack him where-ever he could meet him. Kutshluk, far from hiding himself, advanced to meet Zena Noyan with an

Army

Army superior to that of the *Mogulls*; but *Zena Noyan* charg'd him so briskly, notwithstanding the Superiority of his Troops, that he was constrain'd to fly, follow'd by a small Number of his Men; all the rest of his Army having been cut to Pieces. *Zena Noyan*, not content with so great a Victory, stuck close to *Kutshluk*, and pursued him so briskly, that he even kill'd all the Men that accompany'd him; insomuch that not above three besides himself reach'd the *Sarekoll*. Country of *Sarekoll*, and the Neighbourhood of the City of *Badagshan*.

Mean while *Zena Noyan*, who never ceased pursuing him, meeting a Countryman in his way plowing, ask'd him if he had not seen Strangers pass by? and the Countryman telling him that four were newly pass'd by who took the Road to *Badagshan*; *Zena Noyan* redoubled his Speed, and coming up with *Kutshluk* at last in the Country of *Sarekoll*, before he could get to *Badagshan*, he order'd him immediately to be put to death. After which he went back with his Army into the Dominions of his Master, who was so pleased with the good Services he had done him on this Occasion, that he rewarded him magnificently at his Return.



C H A P. XII.

Of the Wives and Children of Zingis Chan.

Zingis Chan had so great a Number of Wives and Concubines, that they reckon above five hundred. All his lawful Wives were Daugh-

Zingis Chan had 500 Wives and Concubines.

*His five
favourite
Wives.*

ters of Chans or Princes; among which were five whom he lov'd beyond the rest. The first was called *Borta Cuzin*, by whom he had four Sons; the second *Kizu*, the Daughter of *Altan Chan* of *Kitay*; the third *Carizu*, who was the Widow of *Taijan Chan*; the fourth was called *Milu*, and the fifth *Singan*: These two last were descended of a Tatar Family, and were two Sisters; the last of which he espoused after the Death of the first.

*Zingis
Chan's
four fa-
vourite
Sons, who
had the
Manage-
ment of
Affairs.*

The four Sons which *Zingis Chan* had by *Borta Cuzin*, were called, 1. *Zuzi*, 2. *Zagatai*, 3. *Ugadai*, and 4. *Taulai*. I have already observ'd, that the word *Zuzi* signifies a Guest. These four Brothers had each of them his particular Imployment. *Zuzi* govern'd the Economy of his Father's Court; *Zagatai* administered Justice, and heard the Complaints of his Subjects; *Ugadai* had the Management of the Treasury, and receiv'd the Accounts of the Governors of Provinces; and *Taulai* had the Care of all that related to the Affair of War.

*His five o-
ther Sons
made Go-
vernors of
Kitay.*

*His Domi-
nions divi-
ded among
the four el-
dest.*

*This Pas-
sage is re-
ported of
several
Princes.*

Besides these four Sons, *Zingis Chan* had five others by his other Wives. Among these last, and his other nearest Relations, he distributed the principal Governments of *Kitay*, when he had made himself Master of all that Empire as far as the Country of *Almak*; but he divided the Sovereign Lordship of his hereditary Provinces, and in general of all his Conquests, among his four eldest Sons, exhorting them always to live in amity with one another as became good Brothers: and having assembled them all four on that Occasion, he gave them a Bundle of Arrows, bidding them break it in the Condition it was; which none of them being able to do, he unfasten'd the Bundle and gave them the Arrows one by one: then being able easily

easily to break them, he shew'd them it was the same with them, and that as long as they liv'd in Union among themselves, no neighbouring Power would dare meddle with them ; but when once they came to be divided, it would be an easy Matter to bring them under : That lastly, he was desirous they should choose one from among themselves while he was yet living, to succeed him in the Empire after his Death, with the supreme Authority over the rest ; each of whom should nevertheless be Master in the Dominions which fell to his Share.

蒙古汗國圖書館藏書
蒙古汗國圖書館藏書
蒙古汗國圖書館藏書
蒙古汗國圖書館藏書

C H A P. XIII.

Of the Commencement of the War between Zingis Chan, and Sultan Mahamet Shah of Charass'm.

Zingis Chan having establish'd Peace in Zingis Chan his Dominions, and completed the Reduction of all the Tribes of the Turkish Nation under his Obedience, sent an Ambassador Sultan called Makinut-Jalauzi, to Sultan Mahamet Mohamed Shah of Charass'm, to propose on his Behalf, that having become Master of all the neighbouring Dominions from the East to the Frontiers of his Empire, he earnestly desir'd that he would acknowledge him for his Father, as he on his Part was ready to consider him as his Son ; because it appear'd expedient for their mutual Advantage, that the good Understanding which then subsisted between the two Empires

pires should be carefully cultivated for the time to come.

*Sultan
Moham-
med's
Discourse
with the
Embassa-
dor.*

*Offended
with the
Embassa-
dor's An-
swer.*

*Embassa-
dor's Flat-
tery.*

Upon this Proposal, Sultan *Mahomet Shah* of *Charass'm*, having taken the Embassador aside, said to him, "I have one Question to "ask you, provided you tell me the Truth; "Is it true that your *Chan* has conquer'd *Kitay*?" and at the same time took a magnificent Scarf adorn'd with Jewels, which he actually wore at that time, and made him a Present of it, to induce him to disguise nothing from him. Whereupon the Embassador answer'd him, "I protest before God that all which my *Chan* has order'd me to tell you is true, and that you will soon find I tell Truth, in case you come to have any Difference with him." At this Answer the Sultan fell into a great Passion, saying, "I know not what your *Chan* means by sending me word he had conquer'd so many Provinces? do you know of how great Extent my Empire is? or upon what ground your Master pretends to be greater than I, expecting I should honour him as my Father, and be content to be treated as his Son? has he then so many Armies?"

The Embassador perceiving by this Discourse that the Sultan was angry, began to flatter him, saying, "I know very well that you are more powerful than my Master; for there is as much Difference between you two, as there is between the true Sun and a mock one: but you know on the other hand that he is my Master, and that I must execute his Orders: Nevertheless I can assure you his Intentions are very good." This Flattery having mollify'd the Sultan's Temper, he consented at last to every thing which the Embassador propos'd,

propos'd, and sent him back very well satisfy'd with his Negotiation.

Makinut-Jalauzi having given Zingis Chan an Account of the Success of his Commission, this Prince resolv'd thence forward to live in good Understanding with the Sultan Shab of Charass'm, and not to attack him unless he gave him some great Provocation; and tho' the Calif of Bagdat, called Nasir*, wrote to Zingis Chan to

H 2 induce

* The Califs of Bagdat, in quality of Successors of Mahomet, ought solely to have possessed the supreme Power among the Mahometans, as well in Temporals as Spirituals; but there sprung up by degrees new Houses, which at length drew all the temporal Power from them, and left the Califs no more than an empty Shadow of Superiority.

Such was, among others, the House of the Shabs of Charass'm, which push'd things so far, that Sultan Mahomet, who is spoken of in this Place, after having seized all Persia, and several other considerable Provinces, presumed to expect that the Calif Nasir should receive a Garrison of his Troops into the City of Bagdat, and permit him to come and live there whenever he thought fit: And upon being refused, he omitted nothing to obtain by force, what he could not get voluntarily yielded to him; which obliged the Calif, who was not in a Condition to make head against the Forces of Sultan Mahomet, to apply himself to Zingis Chan, as the only Prince in Asia at that time, who did not fear the Power of the Shah of Charass'm.

[This was the 8th Race of Kings in Persia which threw off the Yoke of the Chalifs: They had raised themselves upon the Ruin of the Selgukians, to whom they owed all their Greatness, the first of them being a Slave of Gelalaldin Malek Shah, the third and greatest Sultan of that Family, whom he made his Governor of Chowarazm. The Son of this Slave taking Advantage of the Distractions which ensued in Persia upon the Death of Gelalaldin, assumed the Title of King of Chowarazm, and his Successors proved the greatest Enemies the Selgukians had. Togrul the last of them being taken in Battle by Tacash the Father of Sultan Mohammed, was hang'd by him. It was in abhorrence of this Ingratitude, among other Reasons, that the Chalifs would never admit the Shabs of Chowarazm to the Enjoyment of those Honours in Bagdad which the Selgukians possessed.

The

*Calif of
Bagdad
writes to
him to in-
vade the
Sultan.*

induce him to declare War against Sultan *Mahamet* *, he never would do it; insomuch that for a long time there was so great a Harmony between the two Empires, that one might have carry'd Gold or Silver in his Hands from one Empire to the other without any Hazard: and this Union continued till such time as *Gagir Chan*, by the Order of Sultan *Mahamet*, caused the Embassadors and Merchants, *Zingis Chan's* Subjects, to be massacred; which happen'd after this manner.

*Mogulls no
Towns or
Castles.*

*Zingis
Chan
settles a
Trade be-
tween the
two Em-
pires.*

The *Mogulls*, who were properly the Subjects of *Zingis Chan*, have neither Towns nor Castles, being accustom'd to live in wooden Huts, which they remove from Place to Place as they see proper; and in regard the Merchants of the neighbouring Countries could gain considerably by them, when they could go there with safety, they resorted from all Parts with great Quantities of Merchandizes into the Dominions of *Zingis Chan*; because on account of the good Order which he had establish'd there, they could carry on their Traffick with perfect Security. Those of the Country of *Ma-urennar*, who were under the Dependance of Sultan *Mahamet*, being inform'd of it, went thither also

[* *The Ambassador sent by the Chalif to Zingis Chan, being to pass thro' Sultan Mohammed's Dominions; therefore to prevent the Consequence of having his Letters seized, the Chalif order'd the Envoy's Head to be shaven, and his Creden- tials impress'd upon it with Needles, after the Manner that the Arms of Pilgrims are mark'd at Jerusalem, and so sent him towards the Tatar Court: Where having deliver'd his Message, and being demanded to shew his Authority, he de- sired his Head might be shaven, and said it would then ap- pear.*

Histæus, Prince of Miletus, when at the Court of Darius, King of Persia, made use of the same Device, to stir up Ari- stagoras his Son-in-Law to a Revolt; as we find in the Fifth Book of Herodotus.]

with

with abundance of valuable Merchandizes. Up-
on their arrival, *Zingis Chan* having sent for some of them, with the best of their Goods, they set so exorbitant a Price upon them, that ralnahr, he was enrag'd; and having shewn them above a thousand Chests with all sorts of valuable Commodities, you may see by this, says he, "That it is not the first time that I have cheapen'd such like Merchandizes; but since you durst exact upon me with so much Assurance, I intend to pay you in your kind;" and without more Ceremony, he made them take what they had, without paying them for any thing. After which, having sent for other Merchants of *Ma-urennar* with the same sorts of Merchandizes, he began in like manner to cheapen several Parcels of them. But they, who were before inform'd of what had happen'd to their Countrymen, said to the *Chan*, "We do not pretend to ask more for our Merchandizes than they are worth; that if they are to your liking, you need only take them and give us what you think reasonable; that even if you have a mind to take them, and give us nothing for them, we shall nevertheless rest satisfied."

This Answer pleasing *Zingis Chan*, he not only order'd them to be paid double the Value of their Merchandizes, but also gave them free liberty to sell the rest of them in his Camp, without presenting the chief Men with the least Trifle. *Zingis Chan* perceiving that Trade might bring considerable Advantage to his Subjects, at the Departure of those Merchants, sent 450 Merchants of his own Subjects with them, to go and trade in the Sultan's Dominions: he order'd these Merchants to be accompanied by three Officers of his Court, called,

1. *Mahamet of Charass'm*, 2. *Ali Chodsa of Buchara*, and 3. *Jussuf of Otrar*, whom he sent in Quality of Embassadors to Sultan *Mahamet Shah of Charass'm*; and on this Occasion he wrote to him a very obliging Letter, importing, "That he had used his Merchants so well during their Stay in his Dominions, that he believ'd he might with reason flatter himself that he would do the same with regard to his Subjects which went to traffick in his Empire; that he gave him his Word he would always act the Part of a good Father, and reckon'd he would on his side continue to be a good Son to him; which being perform'd by both Parties, it could not choose but contribute powerfully to the aggrandizing of their Empires, and the Augmentation of their common Glory."

*Arrive at
Otrar.*

*Gagir
Chan, Go-
vernor of
Otrar,*

*Arrests the
Embassa-
dors and
Mer-
chants.*

These Embassadors being arriv'd at the Town of *Otrar*, went to salute the Governor of that Town, who was Cousin-Germain to Sultan *Mahamet's Mother*. He formerly went by the Name of *Inallzik*, but the Sultan had conferr'd on him the Name of *Gagir Chan*; the Merchants on their Part paid him also their Compliments, and offer'd him some Presents: but there happen'd to be among them a Merchant, who having been formerly an intimate Friend of *Gagir Chan's*, thought fit, without any Design, to call him by his former Name *Inallzik**. *Gagir Chan* was so sensibly provok'd with that Familiarity, that without more ado he caused the Embassadors as well as the Merchants to be arrested, and dispatch'd a Courier to the Sultan to inform him, that there were arriv'd at *Otrar* Strangers, who pretended some of them to be Embassadors, and others Merchants; but that having strong Reasons to suspect them of

* See Pag. 32.

some

some ill Designs, he had caused them to be arrested, expecting his Orders. Whereupon the Sultan without taking any farther Information of the Matter, having order'd that they should be immediately put to death, *Gagir Chan* executed that Order according to the Letter, and confiscated all their Effects for the Sultan's Use.

Nevertheless one of the aforesaid Merchants having had the good Fortune to escape the Massacre, went and inform'd *Zingis Chan* of that villainous Action. At so unexpected a Piece of News, that Prince fell into an extreme Rage, and having forthwith given the necessary Orders for assembling his Troops, he sent to tell the Sultan, that seeing by an Action so odious to all Nations he had broken all the Engagements that were between them, he declar'd Chan de-himself from that instant his mortal Enemy, *Zingis Chan* *clares War against Sultan Moham-*
and that he would make a most rigorous War upon him. After which he detach'd his Son *Zuzi* with a good Body of the Army on the side *med.* of *Turkestan*, in order to dislodge the rest of the Friends of *Kutshluk* who were establish'd there.

Sultan *Mahomet* as soon as he heard this Declaration of War from the Mouth of *Zingis Chan's* Envoy, assembled likewise all his Troops and march'd towards *Samarkant*, and from thence to *Chodsan*, to go meet *Zingis Chan*: but *Zingis Chan*, being inform'd at this last Place, that *Zuzi* the eldest Son of *Zingis Chan*, was marching from *Turkestan*, he chang'd his Design, and took the same Road with all his Army, in hopes that he would be able to give a good Account of this part of the Army of *Zingis Chan*. To that effect, having pursued his March by great Journeys till he arriv'd on the Frontiers of *Turkestan*, he turn'd off towards the River *Cabli*, in order to cut off *Zuzi's* Retreat: but arriving

Cabli and Camzi Rivers. between the Rivers Cabli and Camzi, he found there a great Number of Men newly slain, and causing Search to be made among the dead Corps for any who discover'd some Signs of Life, they found by chance a Man, who tho much wounded, was yet able to speak. Upon which the Sultan having demanded who it was had handled them so ill, he gave him to understand that it was Zuzi; who having encounter'd them the Day before, as they were going to join his Army, had kill'd part of them and carry'd the rest into slavery, returning the same way he came.

Sultan Moham-med over-takes Zuzi. Upon this News the Sultan set forwards, and made such haste that he overtook him next Morning. Zuzi seeing the Enemy draw near, held Council with the Generals that accompany'd him, about what was to be done on this Occasion; and they were unanimously of Opinion that he should retire in good Order, seeing Zingis Chan had not order'd him to fight with the whole Army of the Sultan, and that he was not strong enough to undertake an Action of that Consequence without exposing himself to evident Danger. That supposing also the Sultan should pursue him in his Retreat, he could only do it by making small Detachments, against which they might easily defend themselves; and that if he did not pursue them they should proceed on their way in Peace. Zuzi alone was of Opinion contrary to this Advice, saying, "What will my Father and Brothers say if I return and fly in sight of the Enemy? it would upon all Accounts be better for us to stand our Ground, and fight bravely with the Enemy, than to be slain in flight: you have done your Duty in admonishing me of the Danger we are in, I am now

" now going to do mine by trying to bring Come to a you out of it with Honour." After which, Battle. having rang'd his Troops in order of Battle, he led them chearfully to the Charge. In the height of the Confusion, *Zuzi* pierc'd two or three times thro' the Ranks of the Enemy, and having encounter'd Sultan *Mahamet*, gave him several Strokes with his Sword, which the other parry'd with his Buckler. The *Mogulls* animated by the Example of their Prince, did Wonders that Day, and charg'd their Adversaries with so much bravery, that notwithstanding the great Superiority of Sultan *Mahamet's* Army, it was upon the Point of flying, if the Sultan perceiving that his Example was not sufficient to revive the Courage of his Soldiers, had not called out to them to stand their Ground only for a few Minutes, seeing that the Night which advanced a-pace would be sure to put an end to the Conflict. That Resolution saved him the Shame of seeing his whole Army fly before a small Part of that of the *Mogulls*.

Night having soon after separated the Com- Night batants, *Zuzi*, who thought he might be con- parts tent with the Honour which he had acquir'd them, and that Day, caused great Fires to be lighted in both Ar- several Places of his Camp, and retir'd without mies re-turn. Noise. Next Day the Enemy imagining that he still waited for them on the Field of Battle, march'd out again to renew the Fight: but finding he had decamp'd, they retir'd likewise on their side. *Zuzi* having rejoin'd his Father with the Troops which were under his Command, afforded him much Joy by the Relation of this Battle: and *Zingis Chan*, to let him see how well pleased he was with the Conduct he had shewn on this Occasion, loaded him with Praises and Presents.

Sultan
Moham-
med re-
turns to
his Capi-
tal.

Kills She-
ich Mage-
deddin in
his De-
bauch.

Chalif of
Bagdad
deposed by
Sultan
Moham-
med.

Mean while Sultan *Mahomet*, who had learned by this Sample, that he had to do with rough Gamesters, distributed his Troops into the Garisons, saying, " If *Zingis Chan* has a Desire to make War upon me, he may come and look for me." After which returning to his usual Residence, he gave himself up to Debauchery ; and on this Occasion, one Day getting drunk, he caus'd to be massacred one *Sheich Magededien Bayadi*, whom he suspected of having a scandalous Commerce with his Mother *Turcan Chatun*; for which being much troubled the next Day when he had slept off his Wine, because that *Sheich* pass'd for a holy Man, and of an unblamable Life, he sent a great Bason full of Gold and Jewels to another holy Man called *Sheich Nas mudien*, praying him to grant him pardon for that Murder. But the Saint having refus'd this Present, let him know in Answer that it was not in his Power to pardon him that Crime ; that with Gold and Jewels, the Life of so holy a Man, more precious in the Eyes of God than his own, and that of many thousands of other Men, was not to be purchas'd ; that therefore he return'd him all again, and left the Vengeance to God.

Sultan *Mahomet* did also very ill in deposing the Calif of *Bagdat*, called *Nasirdien Abulajar**,

* 'Tis the same Chalif of which our Author speaks, Page 99, who endeavoured to draw *Zingis Chan* to make War on Sultan *Mahomet Shah* of *Charass'm*: That Design not taking effect, and Sultan *Mahomet* being informed of it, he caused a general Assembly to be held of all the Men of the Law throughout Persia and the neighbouring States, who professed the Worship of *Mahomet*; in which, upon the Complaints of that Prince, that the Chalif instead of labouring to propagate the true Faith, entertained secret Intelligence with Infidels against the Interest of the Musulmans, the Chalif was deposed in form, and another to whom our Author gives the

and putting in his Place one *Atilmulk* of the Tribe of *Termiskisegid*; without mentioning his giving Credit so easily to the false Report of *Gagir Chan*, and which was the Cause of his ordering the Embassadors and Merchants of *Zingis Chan* to be massacred, which cost him his Crown and his Life, as we shall soon find. Many other bad Actions of the Sultan might be alledged here, but we will confine our selves at present to those we have mention'd.

ଓର୍ଜନାମାତ୍ରରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

C H A P. XIV.

Of the Expedition of Zingis Chan into
the Great Bucharia.

IN the Year 615, *Zingis Chan* took the Field *An. Dom.* *1218.* with a powerful Army, in order to penetrate into the Great Bucharia: In his March, *Arslan-Chan* of the *Carliks*, *Idikut Chan* of the *Vigurs*, who inhabited the Country of *Bishbalik*, and *Saknak*, Lord of the Country of *Bishbalik*, *Amalik*, came and joined him with all their Forces: He march'd at first on the side of the Town of *Otrar*, but understanding that Sultan

the Name of *Atilmulk* put in his Place, at the Recommendation of Sultan Mahomet: after which that Prince immediately set about executing the Decree of that Assembly, and to that effect march'd at the Head of a powerful Army towards Bagdat, which was the Residence of the Chalifs. But as the Season was already far advanced when he took the Field, all he did there was to ruin his Army, and the War which afterwards followed between him and *Zingis Chan*, served to secure the Chalif against the ill-will of Sultan Mahomet.

[The Chalif is much censured by the Mohammedan Doctors, for endeavouring to stir up an Infidel Prince, to destroy a Mohammedan one.]

Mahomet

Nagan.

Chogend.

*Etymology
of Bucha-
ria.*

Sarnuc
besieged.

*Surrender
ed.*

Sarnuc,
called
Kutluk-
ablik.

Mahomet had left the open Country to him, and had distributed his Army into the Places of Strength, he detach'd his two Sons *Ugadai Chan* and *Zagatai* with a good Body of the Army to lay Siege to *Otrar*, and his Son *Zuzi* with another Part towards the Town of *Nadsan*. He also order'd two of his Generals, one called *Alan Noyan*, the other *Suktu-buka*, with 50000 Men towards *Pharnacant* and *Chodsan*; reserving with himself the Gross of his Army, with which he contynned his March, accompany'd with his Son *Taulai*, towards the Great Bucharia.

It is to be observ'd here, that the word *Buchar*, signifies, in the *Mogult Language*, / a learned Man; because all those who have a mind to be instructed in the Languages and Sciences go into *Bucharia*. The first Town that *Zingis Chan* found in his Passage was *Sarnuc*, under the Walls of which he encamp'd, with so terrible an Outcry on the Part of his Soldiers, that the Inhabitants in a Fright shut the Gates of the Town, and put themselves in a Posture of Defence. But *Zingis Chan* sent one *Hadsip*, a very eloquent Man, into the Town, to let them know that the wisest Course they could take on that Occasion, was to open the Gates to him, because there was no likelihood of their being able to resist a Prince who had conquer'd so many Towns and Provinces: These Remonstrances having chang'd the Resolution of the Inhabitants of *Sarnuc*, they flock'd in Crouds out of the Town, loaded with Presents, to receive *Zingis Chan*, and put themselves under his Obedience. *Zingis Chan* having receiv'd them very graciously, treated them with all imaginable Clemency, and chang'd the Name of their City, ordering that for the future it should be called *Kutluk-balik*. After which, ha-

ving chosen out all the young Men from among the Inhabitants for his Service in that Expedition, he permitted the old ones to return and dwell in the Town.

From thence he march'd to the Town of *Nur* ^{*sur-*} *Nur*; the Inhabitants of which, after having been ^{*render'd.*} several times summon'd to surrender, resolv'd at last to submit and open their Gates to him: But *Zingis Chan*, to punish them for daring to form even a Thought of resisting him, order'd Publication to be made that the Inhabitants of the Town should set a-part the Cattle which they made use of in their necessary Affairs, as well as the Corn and other Pulse which they could not be without; which having executed off-hand, he gave all the rest for Pillage to the Soldiers. After which, he continued his March towards the Province of *Buchara*, and arriv'd the 1st of the Month of *Rebbi Achir*, in the Year 616, before the Town of *Bu-* ^{*An. Dom.*} *chāra*, Capital of the Great *Bucharia*. 1219.

Sultan *Mahamet* had left in that Town a ^{*Siege of*} very numerous Garison, under the Command ^{*Buchara,*} of three General Officers, whose Names were *Kuk Chan*, *Siuntz Chan* and *Kutshluk Chan*. At the Approach of *Zingis Chan* these three Generals made a Sally, in the Night, upon the *Mogulls* with all the Garison, which consisted of 20000 Men; but being repulsed with great Loss, their Courage failed them, and they passed out of the Town by the opposite Gate with their Families, and almost all their Soldiery, in order to retire into the Towns of the Country ^{*The Gene-*} *of Charass'm*, in hopes the Darkness of the ^{*rals and*} Night would conceal their Retreat from the ^{*Garrison*} *Mogulls*; but their Design having been discovered, *Zingis Chan* detached a great Body of Horse in pursuit of them, which overtaking them

them on the Banks of the River *Amu*, cut them almost all to pieces. In the mean time *Buchara surrendred.* the Inhabitants of *Buchara* seeing themselves, by the Retreat of the Garison, left at the Discretion of the Enemy, all the religious and learned Men went out of the Town next Morning, accompanied by the most considerable Citizens, and presented the Keys of their City

Zingis Chan enters the great Moske on his Horseback. to *Zingis Chan*. That Prince entring on Horseback into the great Moske of the City, asked merrily, if that was the Sultan's Palace. Upon his being answered, that it was the House of God, he lighted off his Horse, and giving it the principal of the Magistrates and learned Men, who accompanied him in, to hold, he mounted the Gallery where the Mullhas, or Priests, usually place themselves; and taking up the *Alcoran*, threw it under the Feet of his Horses; which one of the chief Inhabitants of the Town, of *Mahomet*'s Race, called *Seigit*, perceiving, he said, What a great Sin that is? But another holy Man made answer, Hold your Tongue; 'tis a Punishment which God in his Anger has sent upon us. As soon as *Zingis Chan* had seated himself in the Gallery, his Soldiers began to drink and eat in the very Middle of the Moske, without the least regard to the Holiness of the Place. At his going out of the Moske, he sent to the Place where the Inhabitants used to assemble on great Festivals, and placing himself again in the Gallery appointed for the Priests, he ordered all those of the *Mahometan* Worship to meet together; and representing to them the perfidious Behaviour of their Sultan towards him, in cau-

Throws the Alcoran under his Horses Feet.

Speech to the Mohammedian Inhabitants. sing his Merchants and Embassadors to be assassinated, he added, That God had sent him to revenge that Perfidiousness upon them: That for

for their Goods which were to be found in the Town, his Soldiers should not meddle with them ; but for those which they had hidden, they must give them up of their own Accord into his Hands ; or, That he knew the way of coming at them by force of Torments. Whereupon *They delivered up their Goods.* they carried to the Officers which he had commissioned for that Purpose, as well all their Goods which they had buried, as what they kept in their Houses ; which seemed to satisfy him for that time : But understanding, afterwards, that many of the Sultan's Soldiers still remained hid in the Town, he ordered it to be set on fire, *Bochara burnt to the Ground.* which intirely consumed the whole Town, almost all the Houses of which were built of Wood ; insomuch that there remained nothing of that great City but the Palace of the Sultan, built of Stone which they called *Ark*, and some few of the private Houses which were built with Brick. *Zingis Chan*, having afterwards sent to search all the Houses which remained standing, and especially the Palace of the Sultan, caused all the Soldiers that were there found hid to be put to the Sword. The City of *Bochara* *Rebuilt by Zingis Chan* at last ordered it to be rebuilt a little before his death.

Sultan *Mahomet* had left *Gagir Chan* with *Otrar* besieged. 50000 Men near the Town of *Otrar*, to oppose *Zingis Chan* if he turned on that side : And understanding afterwards that he had detached two of his Sons to reduce that Town, he sent a farther Reinforcement of 10000 Men, under the Command of one of the Lords of his Court, called *Caraza-badip*. With these 60000 Men *Gagir Chan* shut himself up in the Town, and made all the necessary Preparations for a vigorous Resistance. In the mean time, the Sons of *Zingis Chan*

Chan arriving before *Otrar*, immediately began the Siege with all possible Vigor, and omitted nothing which might hasten the Conquest of it. After the Siege had continued five Months, *Caraza-badsip* told *Gagir Chan* it was time to think of capitulating, seeing it was impossible to hold out much longer against the Efforts of the Besiegers ; and that it was to be feared, if they deferred a Surrender too long, the Enemy would not then hearken to any Agreement. But *Gagir Chan*, who was conscious to himself of being the only Cause of that unfortunate War, absolutely rejected that Proposal, resolving to defend himself to the last Extremity. *Caraza-badsip* finding he had made himself liable to Suspicion by this Step he had taken, in the night time caused the Gate called *Darvasey-Sofi*, of which he had the Guard, to be opened ; and retired with the 10000 Men under his Command into the Quarters of the Sons of *Zingis Chan*. But the Princes, upon reflection that a Man who was capable of betraying his natural Lord, would make no Scruple of betraying them also upon occasion, ordered him to be slain with all his Men. After which they entred into the Town by the same Gate thro' which the others went out.

Gagir Chan seeing the Town taken retired with 20000 Men into the Castle : All the rest of the Garrison, having been driven out of the Town, was put to the Sword. *Gagir Chan* finding the Castle too little for such a number of Men, endeavoured to free himself by continual Sallies which he made upon the Enemy, which incommoded them extreamly for some time ; but the Princes redoubling their Efforts as the Defence of the Besieged became more obstinate, took the Castle at last with Sword in the Hand,

Otrar betray'd.

The Traitor justly rewarded.

Gagir Chan with 20000 Men flies to the Castle.

Castle taken, and the Garrison put to the Sword.

Chap. XIV. of the TATARS.

Tr3

Hand, and cut the Throats of all the Garrison. *Gagir Chan* seeing all was lost, retired with two Men into his Apartment; and defended himself there desperately. Those two Men also being killed, and *Gagir Chan* finding himself in want of Arrows to shoot at those who strove to get up to the Place where he was, still defended himself a long time with great Stones, which his Wife brought him for that purpose; but having been at last taken Prisoner, he was brought before the Princes, who ordered him to be loaded with Chains, and shut up in a close Prison, till *Zingis Chan* should give Orders how he should be disposed of. After this Expedition, the Princes understanding that their Father had seized the Town and Province of *Buchara*, they marched towards that side to go join him with their Troops, and being arrived at a Place called *Kuk-serai*, they caused *Gagir Chan* to be put to Death, pursuant to the Orders they had received from *Zingis Chan*.

Zuzi Chan, having left his Father's Army, marched towards *Signac*. As soon as he was arrived before that Town, he sent a Man of the *Mahometan* Profession, called *Affan-Hadsi*, to summon the Inhabitants to surrender, with a Promise of being well treated; but they put to death this Envoy, instead of receiving his Proposals. *Zuzi*, upon the News of this Assassination, fell into a violent Passion, and never ceased assaulting the Town till he had taken it. He caused the Throats of above 10000 of the Inhabitants of *Signac* to be cut upon this Occasion, to revenge the Death of his Envoy; and having conferred the Command of that Place on the Son of the aforesaid *Affan-Hadsi*, whom those of *Signac* had slain, he marched towards *Usgan*. *Uskant*

Uskant
surren-
ders.

Astash re-
fists.

Great
Slaughter.
Nadsan or
Nagaṇ re-
fists.

Taken.

Great
Slaughter.

Farnacant
and Cho-
gand.

The Genealogical History Part III.

The Inhabitants of that Town, made wise by what happened to those of *Signac*, came out to meet him with magnificent Presents, and delivered up their Town to him ; whereupon he forbid his Soldiers under severe Penalties to offer them the least Insult, or take any thing that belonged to them. From thence he marched towards the Town of *Astash*, which daring to defend it self, *Zuzi*, after taking it, caused a great number of the Inhabitants to be put to the Sword. The Governor of the Town *Nadsan* or of *Nadsan* seeing it was his Turn next, abandoned the Place in time, and retired with his Garison towards the Towns of the Country of *Charass'm* ; but the Inhabitants of *Nadsan* lost not their Courage for all that, refusing to enter into Capitulation with the *Mogulls* ; they were also very near killing the Envoy which *Zuzi* sent to summon them to surrender : This Conduct having constrained him to apply Force, he ordered the Town to be attacked with all possible Vigor, and having carried it, caused to be put to death all those who had any Hand in the Violence offered to his Envoy ; the rest of the Inhabitants were ordered to be driven out of the Town, after he had caused them to be spoiled of all they had. After which he placed there a good Garison, under the Command of one of his Officers named *Ali Chodsa Gezdivony*.

I have observed above, That *Zingis Chan* had detached two General Officers, named *Alan-Noyan* and *Suktu-Buka*, with 50000 Men, towards the Cities of *Pharnacant* and *Chodsan*. The first of these Places was taken after a Siege of three Days, and the two Generals of *Zingis Chan*, after putting the Garison to the Sword, made all the Inhabitants Captives, and went

and

Chap. XIV. of the TATARS.

113

and laid Siege to the Town of *Chodsan*. The Governor of that Town, call'd *Timur-Malik*, was reputed a Man of great Courage; and, that he might not be unlike himself on this Occasion, he omitted nothing which might serve for the Defence of the Town.

The City of *Chodsan* is situate upon the side Chogand of a River, which forms an Isle right before the Town; and in regard there was at that time a Castle extremely strong upon that Isle, *Timur-Malik* posted himself there with 1000 choice Men; and having provided four covered Boats with Port-holes on both sides, they served him to shoot continually upon the *Mogull's* Quarters, which incommodeed them dreadfully. The two Generals of *Zingis Chan* having taken a View of the Town, and finding it in so good a Posture of Defence, were mightily puzzled how with Honour to get off an Enterprize which appeared to them so difficult. At last, after they had well considered the Situation and Condition of the Place, they determined to employ that number of captive Inhabitants of *Pharnacant* to throw Stones into the River, in order to form a Jettee which might be of Use in attacking the Fort of the Isle. The Governor, on the other hand, opposed this Enterprize by all sorts of Contrivances, and strove to dispute with the *Mogulls* the Passage of the River as long as possibly he could; but finding, in spight of all his Efforts, that the Bank was finished, he got into the Boats with all his Men, and let himself be driven by the Current of the River.

The two *Mogull* Generals being apprized of ^{The brave} his Retreat, ordered him to be pursued by a ^{Retreat of} *Timur-* great Detachment of their Troops, who con- *Malik*. tented themselves with observing his Motions

*Cuts the
Chain at
Farnacant.*

*Escapes
from his
Pursuers.*

*Returns
and sur-
prises Far-
nakant.*

*Sultan
Moham-
med sends
110000
Men to re-
inforce
Samarkant.*

from the Banks of the River, imagining he could not escape them, a Chain having been drawn across the River at *Pbarnacant*: But *Timur-Malik* being arrived there, found means to cut the Chain, and pass safely. Nevertheless, at length coming to a Place where the River was extremely narrow and shallow, he was obliged to quit his Boats, and try to escape by Land. But the *Mogulls* easily coming up with him, because they were on Horseback and *Timur-Malik's* Men on Foot, they slew all his Followers; so that with much ado he escaped singly out of their Hands. On this Occasion *Timur-Malik* seeing himself hotly pursued by three *Mogulls*, and having but three Arrows left, of which only two were pointed with Iron, he let fly the third which had no Point at all, against the *Mogull* who pressed him most, and having wounded him in the Eye, his Companions were so scared at it that they all three stopp'd, and let him go his way. Coming in this manner alone to a neighbouring Town, where there was a Garison of the Troops of Sultan *Mahomet*, he gathered in haste a small Body of Men, and went and surprized *Pharnacant*; and having cut the Throats of the *Mogulls* who were there in Garison, he returned towards his Master Sultan *Mahomet*, who amply rewarded his Fidelity, and gave him leave to go pass the remainder of his Days quietly in the Town of *Sham*.

The two Generals of *Zingis Chan* having happily ended that Expedition, went also to rejoin their Master. In the mean time Sultan *Mahomet* having had Advice, That *Zingis Chan* prepared to lay Siege to the Town of *Samarkant*, sent thither an Army of 110000 Men, with a great number of Elephants, under the Command

mand of 30 Generals, tho' there were already an infinite number of People in the City. On the Arrival of so powerful a Reinforcement, they drew round the Town a broad Ditch, which they dug till they came to Water, and caused the Troops to encamp behind this Ditch, which served them for an Intrenchment. *Zingis Chan* having been rejoined in his March from *Bucharia* towards *Samarkant* by his Sons and Generals, who had all successfully executed the Commissions with which they had been charged, learned on the Road, that the Enemy had assembled very considerable Forces at *Samarkant*, and had very strongly fortified that Town; but that did not hinder him from pursuing his March. Upon his Approach the Enemy made *Samarkant be-sieged.* a furious Sally upon him; but having been driven back to the City after a very bloody Action, he went and encamped the next Day under the Walls of the Town; and finding the Enemy had no desire to engage with him without their Walls, he gave a general Assault which lasted from Morning till Evening, without being able to gain an Inch of Ground from the Enemy; but the Night following, the Head of the Law and the Cady of the City, who were fallen out with the Commanders of the Troops of Sultan *Mahomet*, having submitted themselves to *Zingis Chan*, and been *Betray'd to* well received by him, caused one of the Gates *the Mogulls.* of the City to be opened to him, which were not accustomed to be opened but on great Festival Days, of which they had the Keys in their keeping; and the *Mogulls* having entred by that Gate, went immediately and seized the other Gates, to let the whole Army into the Town. *Zingis Chan*, in this manner becoming Master of *Samarkant*, caused all the Troops

*Garison
put to the
Sword,
and Town
pillaged.* which composed the Garison to be put to the Sword, *Aloub Chan* being the only Person who had the good Fortune, with 1000 Men, to escape this Massacre. After this prosperous Event he caused the Town to be pillaged, and made a Present to his Generals of 30000 of the Inhabitants with their Wives and Children. After which he pardoned the rest, whom he permitted to live in the City as before, paying him a Tribute of 300000 Dixars of Gold yearly. All this happened in the Year 616.

*An. Dom.
1219.*



C H A P. XV.

Of the Expedition of the three Sons of Zingis Chan into the Country of Charass'm, and of the Reduction of many Towns on the Frontiers of the Indies under the Obedience of that Prince.

*Mogulls
invade
Chowa-
razm.*

*Urgens at
that time
the Capi-
tal, called
met's Court,
viz. Chamar,
Mogull,
Hadsip,
and
also Cho-
warazm.*

AFTER the Conquest of the Great Bucharia, and the taking of Samarkant, Zingis Chan sent his three Sons, Zuzi, Ugadai, and Zagatai, with a numerous Army towards the Capital of the Country of Charass'm, where four of the principal Lords of Sultan Mabatal, called met's Court, viz. Chamar, Mogull, Hadsip, and Phiriduni Geri had shut themselves up: but Chamar, as being a near Relation of the Sultan's, commanded in chief, and having with him a good Body of Troops for the Defence of the Town, he resolv'd to sell it very dear to the Mogulls in case they came to attack it. Notwithstanding as he had no News of their March, and believ'd them still at a great distance, he had given the Inhabitants leave to let their Cattle graze in the Meadows near the Town, which gave the Vanguard of the Mogulls

gulls Army an Opportunity on their Arrival to surprize the greatest Part of them. The Town-folks, at the Sight of this, made a Sally upon the *Mogulls* with 10000 Men, as well Horse as Foot, and coming up with the Vanguard, which retir'd leisurely near a Garden belonging to the Town, they attack'd them briskly: but the *Mogulls*, who had placed a good Number of Troops in Ambuscade on both sides of that Garden, seeing the Enemy so far engaged as not to be able to get back, charg'd them so hotly in Front and in Rear, that scarce a hundred of them escaped. After which they march'd as far as the Suburbs of the City, where they put to the Sword all they found in Arms, and set Fire to it after they had sufficiently plunder'd it: Next Day the whole *Mogull* Army came before the City, and laid Siege to it in Form:

The three Sons of *Zingis Chan*, understand-*Siege of*
ing that *Phiriduni Geri*, one of the afore men-*the Capital*
tioned General Officers, had posted himself *of Chow-*
with 5000 Men at one of the Gates of the Ci-*arazm.*
Urgens.
ty, they gave him to understand, that if the
Troops which compos'd the Garison would
come to a Resolution to surrender the Town,
they should be allowed the Liberty to retire
with their Wives and Children wherever they
pleased. But *Phiriduni Geri* having imparted
this Proposal to *Chamar*, and the other Chiefs
of the Garison, they absolutely refused it. The
Siege having lasted seven Months, the *Mogulls*
detach'd 3000 Men to turn the River * *Dsayhun* *Gayhun or*
Gihun.

I 4 away

* As our Author does not mention the Name of the Capital of the Country of Charass'm, which is spoken of in this Place, 'tis not amiss to observe, that what is said on this Occasion of the River *Dsayhun*, or *Amu*, which passes before the

away from the Town, in order to cut off their Water : but the Inhabitants having had timely Notice of it, sent against them a greater Body of Troops, who put to the Sword the 3000 *Mogulls* employ'd in that Work.

As the Dissension which happen'd among the three Sons of *Zingis Chan*, was the greatest Obstacle which hinder'd the good Success of the Siege, inasmuch as the one continually cross'd the Designs of the other : *Zingis Chan*, upon Advice thereof, order'd that for the future *Ugadai* should have the chief Command at that Siege ; and he to merit the Confidence of his Father, having immediately order'd a general Assault to be given, took the City and set it on Fire ; above 100000 Souls were put to the Sword in the first Fury of the Vanquishers : After which the rest of the Inhabitants were order'd to go out of the Town, and with their Wives and Children were condemn'd to Slavery. The Number of which was found to be so great, that in the Distribution which *Ugadai* caused to be made of them among the Soldiers of his Army, each Soldier had twenty four to his Share. They tell you, that on this Occasion *Ugadai* sent to tell a holy Man, named

*Capital taken and fired.
Great Slaughter.*

Bravery of Sheich Hasreti-cubru.

Sheich Hasreti-cubru, who was in the City, that unless he came out and put himself under his Protection, it would be impossible to hinder him from perishing with the other Inhabitants of the Town ; but that the *Sheich* let him know in Answer, that he was bound to follow the

the Town, shews plainly that 'tis the Town of Urgens which is meant, because that River at that time run by the Walls of that City ; and 'tis but within these eighty Years that it has taken another Course, as we have observed in the Description of that Town, Part II. [This would be no convincing Reason, if we did not know by other Authorities that Urgens was then the Capital, because it was not the only Town the Gihun run before.]

Fate

Fate of the Town, by Ties too strong to be so easily broken; insomuch that he perish'd with the rest, after he had defended himself with the utmost Bravery.

In the mean time *Zingis Chan*, who staid all Nachshap the Spring after the Conquest of Samarkant in his Quarters about that City, march'd toward *Nachshap* at the same time that he had sent his three Sons towards the Capital of the Country of *Charass'm*, and having made himself Master of that Town without meeting the least Resistance, he march'd from thence to the Town of *Termis*, which put it self in a Posture of Defence; but being taken by Assault, all the Inhabitants were put to the Sword, except an old Woman who offer'd a great Pearl to save her Life: But being ask'd where she had that Pearl, and confessing she had swallow'd it, they immediately rip'd open her Belly, and finding the Pearl there, the *Mogulls* rip'd the Bellies of all the other dead Bodies, imagining they would likewise find Jewels.

From thence *Zingis Chan* led his Army before the City of *Balck*, which was at that time so large, that there were reckon'd to be in it 1200 great Mosks, besides small Chapels, and 200 publick Baths for the foreign Merchants and other Strangers. Upon his Approach the Town offer'd to capitulate, but *Zingis Chan* would not consent to it; being of Opinion, that while Sultan *Mahamet* lived, he could not depend upon the Inhabitants of the Town, and for that Reason he chose rather to take it by Force, to the End he might dispose of the Fate of the Inhabitants at his Pleasure; and in regard the Town was none of the strongest, he took it with ease by a general Assault: After which he put Balck all the Inhabitants to the Sword, and levell'd the Walls of the Town with the Foundations.

After

After this he sent his Son *Taulai*, accom-
pany'd with many Officers of Merit, with a nu-
merous Army towards the Town of *Chorassan*,
and after he had subdued all the other Towns
in those Quarters, he went in Person to lay Siege
Tallchan. to that of *Tallchan*; which being a Town ex-
tremely strong by its advantageous Situation,
defended it self above seven Months very vigo-
rously. In the mean time *Taulai* having taken
**Chorasan
Town.** *Chorassan*, with several other Towns therea-
bouts, return'd and join'd his Father before
Tallchan; which putting him in a Condition to
make a general Attack, the Town was taken
at last, and all put to the Sword. The Town
Anderab. of *Anderab* having been in like manner taken
after the Reduction of *Tallchan*, was treated
much after the same manner; from thence he
Bamian. went and besieged *Bamian*, which defended it
self with much Obstinacy. Among several other
Persons of Distinction, who were kill'd at this
Siege, there having been a Son of *Zagatai*'s,
whom *Zingis Chan* lov'd much, it threw him
into such a Rage that he instantly order'd a ge-
neral Assault to be given to the Town; and ha-
ving taken it by that means, he caus'd them all
to be slain without excepting one Person, and
afterwards raz'd it to the Ground; ordering the
Place where that Town was situated for the time
to come to be called *Maubalik*, which in the
**Bamian
called
Maubalik.** *Mogull* Language signifies *an unlucky Town*.

C H A P. XVI.

Of some Actions of Sultan Dsalaludin, Son of Sultan Mahomet.

Zingis Chan before he decamp'd from about
the Town of Samarkant, detatch'd Zena
Noyan, Suday Bayadur, and Togazar Kantaret,
three

three of his most faithful Generals with 30000 Horse, in Search of Sultan *Mahomet*, who had pass'd the River *Amu* to retire farther within *Persia*. After several Marches and Counter-marches, these three Generals of the *Mogulls* arriving before the Town of *Herat*, ^{Sultan-} *Herat* *Chan-Malik**^{Gasnehen.}, who commanded there, sent to tell them, that he was a Servant of *Zingis Chan*, and that he had nothing to dispute with them: Whereupon *Zena Noyan* and *Suday Bayadur* continued their March in quest of Sultan *Mahomet*; but *Togazar Kantaret*, being of Opinion that the fair words of Enemies were not to be confided in, gave an Assault to the Town. This Enterprize cost him very dear, for not only his Men were repuls'd with much Loss, but he was also himself wounded with an Arrow in the Head, of which he died immediately. To complete his Joy, Sultan *Chan-Malik* learn'd shortly after, that Sultan *Dsalaludin*, the Son of Sultan *Mahomet*, was arriv'd at the City of *Gasmien*^{Gasna.}; whereupon he sent him word, that if he was willing, he would go join him with all the Troops he could gather, in order to give the *Mogulls* Battle:

Zingis Chan had almost at the same time detach'd one of his principal Officers, called *Ugar*, f暑named *Kalshan*; which signifies in the *Mogull* Language, *a pleasant Companion*, with four other Generals, *Shangi*, *Kutuktu Noyan*, *Tabazik*, and *Malkaw*, at the Head of 30000 Men, to cut off the Communication between *Gasmien*, *Sagil* and *Cabul*, and the rest of the Dominions of Sultan *Mahomet*. These Generals of the *Mogulls* thought it proper to divide their Detachments into different Bodies, thereby to be in a better Condition to watch the Motions of the Enemy in those Quarters. *Kutuktu Noyan*, who with a Party of those Troops

[* *Three great Titles united in one Name.*] was

was advanced towards *Herat*, understood by the way that Sultan *Chan-Malik* had left *Herat*, with a Body of Troops, in order to join Sultan *Dsalaludin*, and that he was encamp'd not far from him, upon which he resolv'd to go and attack him early next Morning; but Sultan *Chan-Malik* getting Intelligence in the Night, that there were *Mogull* Troops in the Neighbourhood of his Camp, decamp'd immediately and went to join Sultan *Dsalaludin*.

Sagill.

*Sagill
besieged.*

*Siege raised
by Sultan
Gelal-al-
din.*

Tabazik and *Malkaw* on their side, had advanc'd with so little Noise to the Town of *Sagill*, that it was very near being surpriz'd by them, in regard the Inhabitants believing the *Mogulls* yet at a great Distance from their Walls, took no care to send out for Intelligence. The *Mogull* Generals having miss'd so fair a Hit, besieged the Town in Form, and employ'd all their Efforts to constrain it to capitulate; but Sultan *Dsalaludin* being reinforc'd by the Troops which Sultan *Chan-Malik* had brought him, fell upon them so unexpectedly, that he obliged them to fly, and go join *Kutuktu Noyan*, after they had lost above 1000 Men in that Encounter. Not satisfy'd with this first Advantage, he pursued *Kutuktu Noyan*, and never ceased provoking him, till he obliged him to make a Stand and come to a Battle with him. The *Mogulls* seeing no way left to avoid the Battle, prepar'd themselves for it with all the Resolution imaginable; and Sultan *Dsalaludin* on his side, having trusted the Left Wing of his Army to the Conduct of Sultan *Chan-Malik*, and the Right to one of his Father's old Generals, named *Sephudin Malik*, put himself in the Center, and in this Order charg'd the *Mogulls* with so much Vigor, that after a very obstinate Fight, which lasted from Morning till almost Evening, they were at last constrain'd to fly;

and

and leave the most Part of their Dead on the Field of Battle.

Kutuktu Noyan, in this Battle, made use of a *stratagem* Stratagem which had like to have given him *of Kutuk-* the Victory ; for having order'd a trusty Officer ^{tu Noyan} to get all the Felt Bonnets and Clokes that were in the Camp to be stuff'd with Straw, and to range them a little behind upon the Horses and Camels of the Baggage, as a kind of second Line ; that Officer executed his Orders so dexterously, that the Enemy believing it to be a Reinforcement which came from the *Mogulls*, were seiz'd with Fear, and had shamefully fled, if Sultan *Dsalaludin*, suspecting it a Trick of *Kutuktu Noyan*, had not animated them by his Example and Speeches, assuring them that it was no more than a Stratagem of the *Mogulls* to frighten them ; which having rous'd their *Mogulls* Courage, they fell a-fresh upon the *Mogulls* ^{defeated} with so much Impetuosity, that only a very ^{with great} *Slaughter*. few escaped, besides the three General Officers.

Zingis Chan hearing the News of this Disaster was much incensed, and prepar'd to march immediately on that side with all his Forces. In the mean time Sultan *Dsalaludin*, before he turn'd back, divided the Spoil among his Troops upon the Field of Battle: upon which Occasion *Quarrel* a Quarrel happen'd between Sultan *Chan-Malik*, ^{between} *Sultan* *Gelal-al-* and *Sephudin Malik*, about a Horse, which went so far that Sultan *Chan-Malik* gave *Sephudin Ma-* ^{din's} *lik* a Lash in the Face with his Whip. *Sephudin Generals.* did not fail to complain to Sultan *Dsalaludin* of this Insult; but finding no hopes of obtaining such a Reparation as would satisfy him, he quitted that Prince in the Night with all those of the Tribe of *Kanklis*, which were under his Command, and retir'd into the Mountains of Kir-

Kirman. Sultan *Chan-Malik*, on the other hand, return'd soon after to his Government of *Herat*.

River Indus.
Gasna surrenders to Zingis Chan.

Zingis Chan overtakes Gelal-al-din, at the Indus.

Battle at the River Indus.

Gelal-al-din passes the Indus on Horseback.

Sultan *Dsalaludin*, upon Tidings that *Zingis Chan* was coming upon him with all his Forces, went and gained the River of *SIRR-INDI*; but *Zingis Chan* made no Delay in following, and appear'd so unexpectedly before the Gates of *Gasnien*, that the Inhabitants lost their Courage, and let him enter their Town without any Resistance. That Prince was content for that time to place a Governor there; and being inform'd by the Inhabitants of *Gasnien*, that it was but fifteen days since Sultan *Dsalaludin* decamp'd from before their Town, he continued to pursue him by great Marches, endeavouring to come up with him before he could pass the River; and arriving at length near that Prince's Camp, he went in the Night and posted himself between the River and him, in order effectually to cut off the Passage of it. Sultan *Dsalaludin* perceiving at Day-break that he was surrounded on all sides by the *Mogull* Troops, resolved to fight, tho' there was no Proportion between his Handful of an Army and the great Forces of the *Mogulls*.

Before the Engagement, *Zingis Chan* order'd two of the bravest Officers of his Army, named *Cugur Kalsban*, and *Kotur Kalsban*, to observe as much as possible the Person of Sultan *Dsalaludin*, and to endeavour to take him alive. But after the Fight had lasted from Sun-rise till Noon, Sultan *Dsalaludin* finding himself too hardly press'd by the *Mogulls*, and seeing no more of his Army left, made a last Effort to break thro' the *Mogulls*, and having happily gained the Bank of the River, he spurr'd his Horse, which being very vigorous, carry'd him sound and safe thro' the Stream to the other side in view of the Enemy.

my. This Action pleased *Zingis Chan* extremely, and he said on this Occasion, that one might justly give the Title of *Happy*, to the Father who had such a Son. Notwithstanding he did not fail to seize the Treasure of the Sultan, and to condemn to Slavery the few Men who were not kill'd in the Battle. After which he detached *Dubay Noyan* and *Bala Noyan*, two trusty Hubbes Officers, to pursue the Sultan; who having follow'd him in vain as far as the Frontiers of the Indies, were obliged to return to their Master, without being able to give him any certain Tidings relating to the Person of Sultan *Dsalaludin*.



C H A P. XVII.

Of the Expeditions of the two Mogull Generals into divers Provinces of Persia, and of the Death of Sultan Mabamet.

WE have observ'd before, that *Zingis Chan* Three Generals sent before he decamp'd from the Neighbourhood of Samarkant, had detach'd *Zena Noyan*, *Suday Bayadur*, and *Togazar Kantaret*, ^{in quest of Sultan} Moham- three of his best Generals, each with a Body of med. 10000 Men, in pursuit of Sultan *Mahamet*, upon the News he had receiv'd of that Prince passing the River *Amu*, in order to retire farther within *Persia*. On dispatching these three Generals, *Zingis Chan* enjoin'd them, " To treat all those Towns kindly which should open their Gates to them; but entirely to plunder such

“ such as should make Resistance and carry the
“ Inhabitants with them Captives ; adding, I
“ hope you will find less Difficulty in executing
“ your Orders than you imagine, and that I
“ shall see you return safe into our native Coun-
“ try ; for I don’t intend to stay long in these
“ Provinces.”

Herat o-
pens its
Gates to
them.

Togazar Kantaret having been slain before the City of *Herat*, in the manner related in the preceding Chapter, the rest of the Detachment which were under his Command went and joined *Zena Noyan* and *Suday Bayadur*, giving them an Account of the Misfortune which had befallen him. Whereupon they march’d immediately that way, but the Inhabitants of the City coming out to meet them with many Presents, and declaring they had no hand in what happen’d between the Troops of *Togazar Kantaret* and those of *Sultan Chan Malik*, they contented themselves with exacting some Provisions for the Sustenance of their Troops, and turn’d of a sudden towards the City of *Neshabur*.

Sultan Mo-
hammed
retires to
Irak.

Sultan Mabamet being inform’d that *Zingis Chan* had detach’d 30000 Men in pursuit of him, resolv’d by the Advice of the Lords of his Council, with a very small Attendance, to take the Road of the Province of *Irak*, and send the Sultana his Consort, with his Son *Kijasudin* to the Town of *Carender*.

At his Departure from *Neshabur* he left the Government of that City, and the neighbouring Provinces in the Hands of four principal Lords of his Court, *Tasher-Ulmulk*, *Nesamudin*, *Abulmabali-*
catip, and *Shaulmulk*, not to mention many other Persons of Distinction who shut themselves up with them in the Town of *Neshabur*.

As for himself, he went designing to reach the Province of *Irak*, and the City of *Caswin*, in which

Caswin.

which his Son Sultan *Ruknudin* had the Command with a Body of 30000 Men. At his Approach Sultan *Ruknudin* went out to meet him with a Detachment of his Troops, and conducted him into the City with all the Marks of Respect imaginable.

Zena Noyan and *Suday Bayadur* being arriv'd *Nishabur* at the Town of *Neshabur*, sent to summon the ^{summon'd} Lords who commanded there for Sultan *Mahamet* ^{to surren-} _{der.} *bamet* to surrender the City to them; whereupon they let them know in Answer, that they need only pursue Sultan *Mahamet* briskly, and ^{Makes} _{Conditi-} ^{ons.} of their Commission, they would not fail to deliver up the Town to them at their Return. This Answer having been accompany'd with very magnificent Presents, *Zena Noyan* and *Suda Bayadur* judg'd it proper to rest satisfy'd, and sent them a Copy of the Orders they had to treat kindly all the Towns which opened their Gates to them, and to destroy all such as made Resistance. After which, having taken Guides from *Neshabur*, they march'd towards the City of *Masanderan*; and that Place having ^{Masande-} been carry'd by force, they cut the Throats of ran ^{City} all the Inhabitants without giving Quarter to ^{taken by} _{Storm.} any one. Then understanding that Sultan *Mahamet* was at *Caswin*, they took the Road of the Province of *Irak*, and in the way they treated with much Kindness all the Towns which opened them their Gates; but shewed no Mercy to those which constrain'd them to make use of Force.

The Town of *Ilan*, where the Mother of ^{Ilan Town,} the Sultan, with the youngest Children of that Prince were shut up, being very strong by its Situation, and appearing resolv'd to defend it self vigorously, they would not meddle with it, tho it lay in their way; but the Town of *Rudin* did ^{Rudin} not come off so cheaply, for it was plundered and ^{Town} all the Inhabitants slain, for offering to defend itself. ^{plundered.}

K Upon

Sultan
Moham-
med e-
scapes to
Carender.

Retires to
Istadura.

Caspian
Sea.
Aboscun
Gesira.

Ilan be-
sieged.

Upon the News of the Approach of the *Mogulls*, Sultan *Mahomet* resolved to retire to the Town of *Carender*, but falling in the way among some *Mogull* Troops, he narrowly escaped being made Prisoner: For the *Mogulls* having at the first dispersed his Guards, press'd him so vigorously on all sides, that it was by the best Luck imaginable that he escaped their Hands and got to the Town of *Carender*, after having his Horse shot under him by an Arrow. But being informed some time after, That the *Mogulls* were coming also to *Carender* to look for him, he went into the Country of *Gilan*; so that *Zena Noyan* and *Suday Bayadur*, who were actually on the March towards *Carender*, did not find him in that Town on their Arrival: Wherefore they were content to leave some Troops about *Carender*, and pursue him with rest; but the Sultan arriving in the Country of *Gilan* went to *Istadura*, and in the way he lost his Money and all his Equipage. From *Istadura* he embarked on the *Kulsum*, and arrived in the Country of *Abascum-Casira**. The *Mogulls* perceiving he had escaped them returned and besieged the Town of *Carender*, and this Place being taken after a very vigorous Resistance, the Sultana, Wife of Sultan *Mahomet*, and his Son *Kiasudin*, fell into their Hands. From thence they went, and laid Siege to the Town of *Ilan*, which was situated in so rainy a Climate that tho there were neither Wells in the Town, nor River in its Neighbourhood, yet it had never been in want of Water till that time, inas-

[* The French Editor supposed this to be the Country of the *Abasses*, a People in the Mountains of Caucasus near the Black Sea; but by *Abascum Casira*, or rather *Aboscun Gezira*, which signifies the Peninsula or Isle of *Aboscun* (the Arabs having but one word to express those two things) is to be understood a Place, whether Island or Peninsula, in the Caspian Sea near Astrabat.]

much as the frequent Rains which fell in those Parts constantly furnished it with Plenty of it. Nevertheless, from the Instant the *Mogulls* came before the Town, it ceased raining for the Space of 40 Days, which reduced the Inhabitants of the Town to such Distress, that out of a Persuasion that so extraordinary an Accident could be no other than a visible Sign of the Wrath of Heaven upon the Family of Sultan *Mahomet*, they obliged their Commander *Nazurdin* to repair to the Camp of the *Mogulls* to capitulate ^{Ilan} *surrenders* for them: Which was no sooner done than it began to rain so plentifully that all the Streets of the Town were overflowed.

The Generals of *Zingis Chan* becoming Masters of the Town of *Ilan* in this manner, and having found there a vast Quantity of Jewels ^{The Mother and Children of Sultan} and other valuable Goods, they sent them immediately to their Master, with the Mother ^{and Children of Sultan} ^{med. slain} *Mahomet* who were found in this Town, and *Zingis Chan* caused them all to be slain upon the Spot: Sultan *Mahomet* was so overcome at so afflicting a Piece of News that he fell down dead; and of all the great Riches which he possessed before, there was not enough left at his Death to bury him honourably, so that they were obliged to inter him in the Clothes he died in; which happened in the Year 617, called *Gilan* or the ^{An. Dom. 1220.} Serpent, after he had reigned 20 Years.

After the Reduction of *Ilan*, *Zena Noyan Provinces* and *Suday Bayadur* marched towards the Provinces of *Aran* and *Adirbeindsan*, and having reduced all the Towns in those Parts under the Obedience of *Zingis Chan*, they turned at length towards the City of *Shamakie*, and that Place having been obliged to surrender after some *Shaniaky* Resistance, they treated the Inhabitants with much Rigor to punish them for their Rash-

Mogulls
march to
Derbent.

Kipzaks
and Alans
join to op-
pose their
Passage.

Kipzaks
desert the
Alans.

Alans de-
feated.

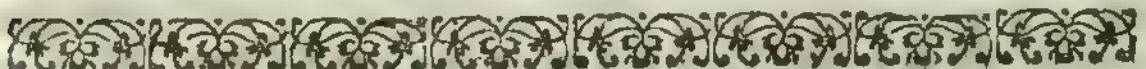
Kipzaks
join with
the Russi-
ans against
the Mo-
gulls.

Country of
Zerkass or
Circassia,

ness. After which they took ten Guides to shew them the shortest Road to the City of *Derbent*, and to frighten them, caused one of them to be slain in presence of the rest, threatening to serve them all the same sauce if they did not bring them the right Road. But, notwithstanding that Precaution, the Guides conducted them by another Rout, where they knew the *Kipzaks* and *Alans* lay in Ambuscade to surprize them. The *Mogull* Generals perceiving the Danger they were in, sent one of their Officers with magnificent Presents to the *Kipzaks*, and to tell them, That they were very much surprized to see that those who were of the same Blood with the *Mogulls* should join themselves with the *Alans*, who were a People intirely Foreigners to them, to make War against their Relations and Allies who had never offended them, and with whom it would be far more honourable for them to live in Amity. The *Kipzaks* shaken by this Message separated themselves from the *Alans* without joining however with the *Moguls*, and in the mean time these last fell with such fury upon the *Alans*, that after killing a great number of them, they made Slaves of all the rest.

The *Kipzaks* on their side being seized with their first Surprize, and beginning to distrust the fair Words of the *Mogulls*, retired towards the Frontiers of the *Urusses*, and being joined by them returned to seek the *Mogulls*, whom they easily found because they had no desire to shun them. At the Approach of the *Urusses* and the *Kipzaks*, the *Mogulls*, pretending to be afraid, retired before them the Space of ten Days; till having drawn them at length into the Country of *Zerkass*, in a Place very advantageous for them, they faced about, and charged

charged them very briskly. After they had Kipzaks fought stoutly for seven Days, the *Kipzaks* and *and Urus-Urusses* were intirely defeated, and the *Mogulls* ^{ses defeat;}
^{ed.} having slain the greatest part of them carried all the rest into Slavery, and returned joyfully thro' the Country of the *Kipzaks* to join *Zingis Chan*, whom they met upon the Frontiers of great *Bucharia*. That Prince having heard their Account, and seen the great number of Captives which they presented him, was much satisfied with their Expedition ; and not content with giving them publickly great Commendations, he heaped on them Honours and Favours in abundance.



C H A P. XVIII.

Of the Expedition of Taulai Son of Zingis Chan into the Province of Chorassan.

WE have observed in the fifteenth Chapter, that *Taulai* was detached by his Father, with a numerous Army, to reduce the Province of *Chorassan*; but in regard we have there spoken of that Expedition too succinctly, we shall here relate some Circumstances of it.

The City of *Chorassan* was at that time very fair, and its Inhabitants so wealthy, that they preserved themselves in a sort of Independency, without submitting themselves to any absolute Government. The City of *Meru*, which was near it, was also very powerful; and in this last Sultan *Mahamet* had placed a Governor called *Masar Ulmulk*, but his Father having long be-

fore been in disgrace with the Sultan, *Masar Ulmulk* had been dismissed from the Government of *Meru*, and *Bacha Ulmulk* put in his Place. At the Approach of *Taulai*, and while he was busied about the Town of *Choraffan*, Sultan *Mahamet* let the Commander of *Meru* know, that he ought not obstinately to contend against the *Mogull* Army, but endeavour to obtain good Terms from *Taulai* for the City. Upon these Orders *Bacha Ulmulk* intirely abandoned the Town, and retired to *Wasir*: One part of the Garrison dispersed themselves in the neighbouring Towns, and the rest remained in *Meru* by the consent of the Inhabitants. *Taulai* being informed of what passed in the City of *Meru*, detached two General Officers with a good Body of Troops to take possession of that Place. At their Approach the Sheich *Ulislan*, Father of *Bacha Ulmulk*, came forth to meet them with a numerous Train and magnificent Presents, and presented them with the Keys of the Town.

Bucha Turkmann, made Governor of Meru by his Party.

Tagiks.

The *Mogull* Generals, satisfied with this Submission of the City, turned their Arms another way. In the mean time one *Bucha Turkmann*, who had formerly been Head of the Guides in the Service of Sultan *Mahamet*, and who at the time of the Commander of *Meru*'s Retreat, had retired into the neighbouring Forest with the *Turkmans*, who made part of the Garrison of that Town, returned not long after the Departure of the *Mogulls* to *Meru*, followed by *Tadsiks*, *Turkmans*, and all other Partisans of the Sultan, who had fled at the Approach of the *Mogulls*. These Men unanimously conferred the Government of *Meru* upon *Bucha Turkmann*, and obliged all the Inhabitants of the City to acknowledge him in that Quality. About the

the same time *Masar Ulmulk* being informed, in the Country of *Irak*, where he resided since the time he lost the Government of *Meru*, That Sultan *Mahamet* was dead in the Country of *Abascum-Casira*, mounted a Mule which ran exceeding swift, and made all the haste he could to *Meru*; but *Bucha Turkmanu* refused him admittance into the Town. Nevertheless *Masar Ulmulk* having found means, some Days after, to get in by stealth, *Bucha Turkmanu*, upon Advice of it, assembled immediately all the Inhabitants; and having informed them that *Masar Ulmulk*, who had been formerly their Governor, was arrived in the City, he declared, that for the love of Peace and publick Good, he was content to give up the Command to him, and to live among them as a private Man, which was accepted of with a great deal satisfaction by the Inhabitants.

The Country of *Charass'm* had already submitted to the Obedience of the *Mogulls*, and *Zingis Chan* had established there an Intendant, to take care of what concerned the Polity and the Revenue of the Country. He that had the Management of the Revenue at *Meru*, held a secret Correspondence with the aforesaid Intendant of the Country of *Charass'm*; but the Vanguard upon the Road to *Charass'm*, having one Day intercepted the Messenger who was charged with these Letters, sent him with the said Letters to *Masar Ulmulk*, who immediately caused the Correspondent of the Intendant of *Charass'm* to be put to death.

While these things pass'd at *Meru*, the *Mogull Generals*, who reckoned themselves from thenceforth secure of that Town, were gone to take in the Towns of the Province of *Masandaran*; but upon their Approach to the Capital of

*Aboscum
Gezira.*

*Masar Al-
mulk cho-
sen Gover-
nor of Me-
ru by the
Inhabi-
tants.*

*Chowa-
razm sub-
dued.*

the Country; *Bacha Ulmulk*, who from the Town of *Wasir* was come to that of *Masandaran City*, came forth to meet them, and related to them what had happened at *Meru* in their Absence, adding thereto, That provided they would give him some Troops, he would do his best to bring the City of *Meru*, without delay, into subjection to the *Mogulls*; and, that if the Inhabitants would surrender without Resistance, he would only lay a large Tax upon them; but if they made Opposition, he would treat them with all the Rigor they deserved.

Bacha Ul-
mulk
balked in
his Design
against
Meru.

Is slain by
the Mo-
gulls under
his Com-
mand.

Amuya
Town.

Pursuant to these Offers, the *Mogull* Generals having given him 700 Men, he marched towards *Meru*: But being informed on the Road, that *Masar Ulmulk* had augmented his Forces in the City to 80000 Men, he durst not pass farther; but sent to him two Officers with a Letter, importing, That inasmuch as he was not in a Condition long to hold out against the Arms of the *Mogulls*, he summoned him to deliver up the Town, because he was sent for that Purpose with proper Troops by the *Mogull* Generals: But *Masar Ulmulk* having ordered those two Officers to be slain, prepared for a vigorous Defense, and fortified in the best manner he could the Avenues by which the *Mogulls* might come at him. This News being spread among the *Mogull* Troops which were under the Command of *Bacha Ulmulk*, they killed their Commander and turned back.

Masar Ulmulk being informed of the Death of *Bacha Ulmulk* was so overjoy'd at it, that he gave a magnificent Treat upon that Occasion to the principal Inhabitants of the Town of *Meru*. But this Joy did not last long, for the Governor of the Town of *Amuya*, who was a Chief of the *Turkmans*, went to him the Day after

the

the Feast with some *Turkmann's* of his Garison, to inform him that the *Mogulls* were on their March towards the Town of *Meru* with a powerful Army, and he did not doubt but their Vanguard was already arrived at *Amuya*. Tho this News was not very pleasing to *Masar Ul-Masur Ul-mulk*, he did not lose his Courage, but that Mo-
ment ordered it to be published, that every one should provide what was necessary to make stout Resistance against the Enemy, which were expected every Minute. In the mean time the Commander of *Amuya* having assembled a small Body of *Turkmanns*, went and posted himself upon the Banks of a River which was between *Meru* and the *Mogulls*, in order to dispute the Passage of it as long as they could: but the Vanguard of the *Mogulls* having fallen upon them unexpectedly, he and Part of his Men Governor there lost their Lives, and those who were not of *Amuya* slain were made Slaves by the Conquerors.

It was *Taulai* himself, who having subdued *Taulai* in the Province of *Choraffan*, came in Person with *vest's Meru*: his whole Army to make a Visit to *Meru*: He arriv'd the 1st of the Month of *Maharem*, in the Year 618, before that City. The People *An. Dom.* of *Meru* try'd at first to keep him at a distance 1221. from their Town by a vigorous Sally; but having lost above a thousand of their Men in less than an hour's time, they return'd faster than they went out. That Siege having lasted above three Weeks, *Taulai*, who began to be impatient, order'd his whole Army to be drawn out, and having commanded that those who were arm'd with Bucklers should place themselves in the Front, he divided the rest of his Army into two hundred Troops, and led them in Person to the Assault; but just as he was going to give it, *Masar Ulmulk* desir'd to capitulate, and *Masar ca-*
came pitulates.

came himself with grand Presents to make his Submission to *Taulai*. This Prince after he had seiz'd the Treasure, and all that could be there found of any Value in the Town, gave Orders for all the Inhabitants to go out without exception ; and that City was so populous at that time, that they were four days about it. After which he caused all the Tradesmen to be separated from the rest, and spared them, but put all the Remainder to the Sword : And having order'd one of his Secretaries to take an exact Account of the Number of those who were slain on that Occasion, he found them to be above 100000. After that he gave the Government of the City to one *Amirisia Udin*, and the Management of the Revenue to *Farmist*, ordering them to make a strict Search after the Inhabitants, who might still have lain concealed in the Town, and to put them in Possession of their Lands again in order to cultivate them. This was the fourth time that *Meru* had been plunder'd, and each time above 50 or 60000 Inhabitants were slain.

Nishabur besieged and taken.

All the Inhabitants slain.

Herat besieged.

Taulai decamping from about *Meru*, went and laid Siege to *Nishabur*; and having taken the City, caused all the Inhabitants to be put to the Sword. From thence he turn'd towards the City of *Herat*, whereof *Melik Shamsudin Mahomet* had taken the Government by his own Authority, and had arm'd near 100000 Men for the Defence of the Place. *Taulai* as soon as he was arriv'd before that Town, sent and summon'd the Governor to surrender, but he caused the Envoy to be kill'd : After which he made a furious Sally upon the *Mogulls*, which he continued to do regularly for seven days successively, with so great Havock on both sides, that the Blood stream'd on all hands like Rivers, and

Taulai

Plundering of Meru.

100000
of the In-
habitants
slain.

Taulai lost in that time above 1700 Officers, *Bravely* besides private Soldiers: But the eighth Day, *defended*, after a long and obstinate Fight, *Melik Shamsu-din Mahamet* was mortally wounded with an Arrow, which having sunk the Courage of those of *Herat*, they retir'd in Confusion into the City; but the *Mogull* Troops entring pell-mell with them, Taulai who headed them took off his Helmet, calling out to the Inhabitants to surrender, that he was the Son of *Zingis Chan*, and promis'd they should be well treated, and that they should pay to his Father but half the Taxes which they till then paid to Sultan *Dsalaludin*. These Proposals having bred Dissension among those of the Town, the Inhabitants who accepted of the Offers of Taulai rang'd themselves on one side, and the Soldiers who refus'd them, rang'd themselves on the other. But Herat *ta-*
Taulai having caused these last to be disarm'd *ken and* off-hand, put them all to the Sword and punc-*spared*.
tually perform'd his Word to the Inhabitants. After which he made *Malik Abubeker* Governor, and trusted the Management of the Revenue of the City to one named *Mengetei*; which done, he return'd and joined his Father before the Town of *Tallchan*.

The People of *Herat* were at first very well *Herat re-* satisfy'd with their Governor and Intendant, who *volts*. at the bottom were Men of Merit: But some time after the Departure of Taulai, the Generals of *Zingis Chan* having lost the aforesaid Battle against Sultan *Dsalaludin*, the Inhabitants of the City of *Herat*, as well as those of the Provinces of *Ma-urenner* and *Chorassan*, believ'd that Fortune was going from thenceforth to turn her Back upon *Zingis Chan*, since the Arms of Sultan *Dsalaludin* had once begun to get the Advantage of him: and in this Imagina-tion

Slays the Governor and In-
Mogull
Governor. *tion those of Herat slew the Governor and In-*

tendant which Taulai Chan had given them, and
elected one Melik Mobarisudin for their Gover-
nor ; not at all doubting that all the neighbour-
ing Towns would immediately do as much to-
wards shaking off the Yoke of the Mogulls.
At this News Zingis Chan chid his Son Taulai,
for not having put to the Sword the Inhabitants
of Herat when he had taken that City, which
had given them the Boldness to commit that
Murder, and order'd one of his Generals
named Ilziktei Noyan forthwith to march on
that side with 80000 Men, ordering them not
to spare one living Soul in Herat. Ilziktei Noy-
an being arriv'd before Herat, divided his Ar-
my into four Bodies, each of 20000 Men, and
never ceased assaulting the City at four different
Places, till he had taken it after six days At-
tain. Of all that liv'd in the Town, they left
but fifteen Persons, the rest having been put to
the Sword. After which the Mogulls razed the
Walls of Herat to the Ground, and went to
join their Master in the Country of Chorassan.

An. Dom. This happen'd in the Year 619.

1222.

*Herat ta-
ken, and
all but
fifteen
Persons
put to the
Sword.*

*Walls of
Herat
ras'd.*

*An. Dom.
1222.*

*Insurrec-
tion in Ki-
tay.*

C H A P. XIX.

*Of the Return of Zingis Chan, into
his hereditary Provinces, and of his
Death.*

*Z*ingis Chan having brought all the Country of Iran under his Obedience, and put to death all those who seem'd inclinable to a Revolt, receiv'd Tidings that the Kitayans began to rise ; upon which he resolv'd, by the Advice of

of his Sons and most trusty Officers, that his Son *Zagatai* should march towards *Gilan* in quest of Sultan *Dsalaludin*, upon the Report which was current that that Prince was lately return'd into *Persia*; that his third Son *Ugadai* should march with another Army towards *Gazne-*^{Gazne-}
mien, to oppose the Designs of one of the Lords of the Court of the late Sultan *Mahomet*, named *Subuktagin*, deceased, and to punish the Town of *Gasmien* which favour'd him underhand; and that for himself he should march in Person, accompany'd by his Son *Taulai* towards the Country of *Turan*, so to be nearer hand to *Turan*: observe what pass'd on the side of *Kitay*.

Ugadai having soon put an end to his Expedition, immediately follow'd his Father towards the Country of *Turan*, after he had destroy'd the City of *Gasmien*, and put all the Inhabitants to the Sword. *Zagatai* having enter'd the Province of *Gilan* after some Resistance from the *Gilan sub-Inhabitants*, took the Town of *Mangara*, and dued. all the other Towns of that Province, in which *Mangara* he caus'd a great Number of the Inhabitants to Town. be kill'd; and not having been able to learn any thing of Sultan *Dsalaludin* in these Parts, he march'd also towards *Great Bucharia*.

It was in the Spring of the Year 620, when *An. Dom. 1223.* *Zingis Chan* set forward in his March towards the Country of *Turan*, after he had placed good Garisons, and Commanders of approv'd Fidelity, in all the Cities of Defense, which were upon the Entrances into the Country of *Iran*. Shortly after his Arrival in the Country of *Great Bucharia*, his two Sons *Zagatai* and *Ugadai* came to join him with the Troops under their Command, after they had executed their Commissions in the manner as has been related.

During

Zingis
Chan's
Discourse
with two
learned
Buchars.

A Deist.

Dislikes
Pilgri-
mages and
Set-places
for Wor-
ship.

During the Stay which *Zingis Chan* made in that Country, he ask'd to speak with some learned Person among the *Buchars*, because he had a mind to discourse him about several important Matters; whereupon two of the first Learning in *Great Bucharia*, of which one was the Cady *Ashraf*, and the other named *Woa-asis*, being come before him, he inquir'd of them what was the meaning of the Name of *Mahometans* which they assumed, and in what their Worship truly consisted? The two learned Men answer'd him thereupon, 1. We are *Mahometans*, that is to say, Servants of one omnipotent God, to whom nothing is to be compar'd, and we honour the Prophets whom God has sent to teach us the Good, and to forbid us the Evil: Upon which he was pleas'd to reply, I agree with you that nothing is comparable to God. 2. We are obliged to give yearly to the Poor the 40th Part of our Income, and whatever else we are able to get by our Industry or Traffick: This *Zingis Chan* likewise approv'd of. 3. We are commanded, with regard to God, to pray five times a Day, which we must punctually perform: This he allow'd to be very good also. 4. We are permitted during eleven Months of the Year to eat what we please, and at what Hour we please, but the twelfth Month we are obliged to fast; insomuch that during that Moon, we can eat nothing till after Sun-set, which he did not disapprove of. 5. A Command is laid on those whose Health will permit them, at least once in their Life, to perform a Voyage to *Mechka* to worship God there. *Zingis Chan* did not relish this last Article at all, who, persuaded that God is present every where, and that all the World belongs to him, maintain'd that every Place is equally proper to offer

offer up Prayers to him, and thought it ridiculous for any one to say, that one Place should be fitter than another to adore God. After this Conversation he dismiss'd them.

In the mean time the *Buchars* making use of *Buchars* so favourable an Opportunity, obtain'd Letters ^{freed from} Patent from him, that for the time to come ^{Taxes by} they might not be charg'd with any Imposts, ^{Zingis} *Chan.* without an express Command from the *Chan.*

Departing from the Great *Bucharia*, *Zingis A hunting Chan* went to *Samarkant*, and sent from thence *Match* a Messenger to his Son *Zuzi Chan*, who had ^{proposed by} settled his Abode in *Dashté Kipsak*, to acquaint ^{Zingis} *Chan.* him, that being inform'd there were great Numbers of Fallow Beasts towards the Confines of *Turkestan* and *Dashté Kipsak*, he desir'd he would order them to be hunted by the People under his Government towards the Frontiers of *Turkestan*, and that he on his side would cause the same to be done by his People, to the end he might divert himself for some time by hunting in those Quarters. I have observ'd above, that *Zingis Chan* had given an Army to his three Sons *Zuzi*, *Zagatai*, and *Ugadai*, to go and subdue the Capital of the Country of *Charass'm*, and that the Discord which happen'd among the three Brothers having prolong'd the Siege, *Zingis Chan* had conferr'd the chief Command in that Expedition on *Ugadai*. This Preference touch'd *Zuzi* so sensibly, as being the eldest Brother, that he retir'd into *Dashté Kipsak*, where he was *Dashté* receiv'd with open Arms by the Inhabitants of *Kipzak* the Country, who becoming acquainted with ^{submits to} his Merit, afterwards voluntarily submitted to *Zuzi*. his Obedience; and in that Country he made Hunting, which he passionately lov'd, his chief Exercise.

Zuzi's Pre-sents to his Father.

As soon as *Zuzi* had receiv'd his Father's Message, he immediately order'd as much People to be assembled as could be, to rouze a great deal of Game and chase them towards the Frontiers of *Turkestan*; knowing also that the Cavalry of his Father was in bad order, he sent him 100000 Horses to remount them, *viz.* 20000 white Horses, 20000 Dappled-greys, 20000 Brown-bays, 20000 black Horses, and 20000 spotted Horses; and at the same time he sent a great Quantity of Presents of all sorts to his Brothers. After which coming in Person to meet his Father, he was receiv'd with much Tenderness.

Zingis Chan and his Sons hunt in Turkestan.

Shidurku Governor of Tangut revolts, and is defeated.

Shidurku submits himself.

Zingis Chan having for some time taken the Diversion of Hunting with his Children, in the Country of *Turkestan*, return'd from thence into his hereditary Dominions; but he was scarce arriv'd, before he was inform'd that the Governor of the Country of *Tangut*, called *Shidurku*, had revolted against him. At this News he march'd immediately that way with a numerous Army. *Shidurku* had the Rashness to meet him with an Army almost equal to that of *Zingis Chan*; but having been entirely defeated, he shelter'd himself in the City of *Tangut*. In the mean time *Zingis Chan* having destroy'd every thing with Fire and Sword in the Country of *Tangut*, return'd into his Dominions with a great Number of Captives, and was follow'd immediately by an Envoy of *Shidurku*, who was commission'd to propose on his behalf to *Zingis Chan*, that provided he would pardon him what was past, he was ready to come and wait upon him. *Zingis Chan* receiv'd this Envoy with much Civility, and dismiss'd him with all sorts of good words, without putting himself under any positive Engagement with regard to *Shidurku*. But this Envoy was no sooner depart-

ed

ed than *Zingis Chan* fell into a great Disorder, *Zingis Chan* and perceiving that it increased every Day, he ^{falls sick.} called to mind a certain Dream which he had formerly in his *Kitayan* Expedition; whereby being sensible that his End approach'd, he order'd his Sons, and the Children of his eldest Son *Zuzi*, who was then dead, with all the prime Officers of the Court, to be called, and after he had earnestly exhorted his Children to Union, and to lay aside all Animosity and Ambition, not to be allow'd of among Brethren and Relations, he presented *Ugadai* to them as his Successor in the Empire; ordering that all the Subjects of the Empire of the *Mogulls* should acknowledge and obey him in that Quality, immediately after his Death. This he deliver'd to them at the same time in writing, enjoining them moreover to conceal his Death, till such time as they had punish'd *Shidurku*, and entirely destroy'd the Town of *Tangut*. After which having embrac'd them separately, he dismiss'd them, and died a few Minutes after.

His Death:

The Princes his Sons, conformable to the last Orders of their Father, kept his Death closely concealed; and having assembled a great Army, went and besieged *Tangut*, which falling ^{taken and wasted.} into their Hands after a very obstinate Resistance, they put to death *Shidurku*, with a good Number of his Soldiers who were in the City, and carry'd the rest into Slavery. After this Expedition they publish'd *Zingis Chan's* Death thro' all the Provinces of the Empire, and caus'd his Corps to be interr'd in the Place which he had chosen for that Purpose: for being one day a hunting, and perceiving a Tree exceeding tall and strait, he order'd that they should inter him under it after his Death; which his Sons having executed with all the requisite Ceremony, there

L grew

Burchan-caldin,
where
Zingis
Chan
was buri-
ed.

grew in time such fair Trees about the Tomb, and in such Numbers, that an Arrow shot from a Bow could hardly find a Passage thro' them. From that time they have given to that Place the Name of *Burehan-caldin*, and all the Princes of the Posterity of *Zingis Chan*, who since then died in those Provinces, have been interr'd in the same Place.

An. Dom.
1163.

An. Dom.
1226.

Zingis Chan was born in the Year 559, called *Tongus*, or the *Hog*; was proclaim'd *Chan* the same Year of the *Hog*, and died in the Year 624, which the *Mogulls* call *Tauch*, or the *Hen*, having lived 65 Years, and reigned 25 Years, in Quality of *Chan*. After the Publication of his Death, his Sons employ'd three Months in Mourning his Death, and all the neighbouring Princes who were the Allies of their Father, came to testify to them the Concern which they shar'd in so great a Loss.

Character.

Discipline
establish'd
by Zingis
Chan in
his Army.

Zingis Chan was a Prince of a great Genius, which partly appears by the Discipline which he establish'd among his Troops, which he divided into several Bodies of 10000 Men, and each of these Bodies had its particular Commander called *Tuman Agasi*; *Aga*, signifies a Commander, and *Tuman*, 10000. These Bodies were subdivided into Batallions of 1000 Men, having each its chief called *Miny Agasi*, or Commander of a Thousand. These Batallions were likewise divided into Companies of 100 Men, having each its Captain, called *Gus Agasi*, or Commander of a Hundred: and these Companies were yet sub-divided into Platoons of ten Men, having each its Officer called *Un Agasi*, or Commander of Ten: but all these Divisions were subordinate one to the other, and receiv'd their Orders from the Commander in chief of the whole Body. When he

was

was about taking the Field; every one of his Subjects knew how much he was to furnish towards the Equipage of the Army: He never let a commendable Action go without its Reward, and Virtue without Commendation; but he punish'd as rigorously Vice and Crimes. He was not satisfy'd to choose strong Men for the Wars, 'twas necessary also that they should discover some Parts, and out of the bravest of those he made his Officers. He usually appointed the best Footmen among the Captives to take care of the Horses, and employ'd the dullest among them to look after the Sheep. So many good Regulations gave him an easy Con-
His Con-
quest over the neighbouring Countries and King-
doms where there was not the like Disposition.
He was also accustom'd once a Year to assemble
all his Officers, as well Civil as Military, and
examine if they had the Capacity requisite for
the well discharge of their Employments; ne-
ver failing to give large Praises to those who
appear'd to have discharg'd the Duties of their
Posts. In short he put every thing in so good
order, that it is impossible to recount all the
Measures he took for that Purpose.

ing to this
Discipline
among his
Troops.





P A R T IV.

Which contains the History of *Ugadai Chan*, third Son of *Zingis Chan*, and of his Successors in the Empire of the *Mogulls* of the Posterity of *Zingis Chan*.



C H A P. I.

Of the Reign of Ugadai Chan.

*Ugadai
declines
the Succe-
sion as
settled by
Zingis
Chan's
Will.*

TW O Years after the Death of *Zingis Chan*, his Sons *Zagatai Chan* and *Taulai Chan*, as also the Children of *Zuzi Chan* his eldest Son, being assembled in Presence of all the great Officers of the Empire of the *Mogulls*; *Belgatai-Noyan* and *Ilziktei-Noyan*, two of the principal Lords of the Court of their deceased Father, caused the last Dispositions of that Prince to be publickly read, and following the Tenor of those Dispositions, they requir'd *Ugadai Chan* to accept of the Empire; but he excused himself on the Score, that having an Uncle by the Father's side, and two Brothers living, he desir'd from his Heart that one or other of them would take the Charge upon himself, and that he would take care not to envy him that Honour.

Afte

After that Assembly had spun out forty days without being able to unfix the Resolution of *Ugadai Chan*, his Brothers, who were willing to comply with the Disposition of their Father at it.

His Brothers con-
strain him to accept of

any rate, laid hold of him, the eldest by the right, and the youngest by the left Arm, and placed him, in some measure whether he would or no, in the Throne of the Empire. *Ugadai Chan* having been obliged in this manner to submit to the officious Zeal of his Brothers, and all the Grandees of the State, gave a great Feast to all the Assembly; and upon that Occasion distributed magnificent Presents to those who were at it. After which he apply'd himself effectually to remedy all the Irregularities which had crept into the Government during the two Years Interregnum. It was in the *An. Dom.* Year 627, that *Ugadai Chan* attain'd to the Empire of the *Mogulls*.
1229.

In the mean time Sultan *Dsalaludin*, who had fled to the Indies after the last Battle which he lost against the *Mogulls*, being inform'd of the Death of *Zingis Chan*, was return'd into the Country of *Iran*, and had taken the Cities of *Kirman* and *Shiras*; and from thence was gone into the Province of *Adirbeindsan*, where he had taken the City of *Tauris*, and almost all the other Cities in those Parts, which *Zingis Chan* at the time of his Expedition into the Country of *Iran*, had brought under the Power of the *Mogulls*. But *Ugadai Chan*, upon the Intelligence he had receiv'd thereof, sent thither two of his Generals with 30000 chosen Men, who defeated the Army of Sultan *Dsalaludin*, and forced him to fly for shelter into the Country of *Baker* and *Curdistan*, where at length he ended his unhappy days; for the Inhabitants of those Countries, not satisfy'd with having robb'd him of

Diarbekr.

all, slew him with all his Men ; and with him ex-
pir'd the Family of Sultan Mahomet Shab of
Charass'm.

Progress in Kitay. After *Ugadai* had remedy'd the Disorders within his Dominions, and sent, as we have before related, a good Body of Troops into the Country of *Iran*, he resolv'd to defer no longer putting in order the Affairs of *Kitay* ; and for that end, he went thither in Person, at the Head of a powerful Army, the same Year that he ascended the Throne of the *Mogulls*. At his Arrival in *Kitay*, he laid Siege to a great City which was situate on the River *Cara-Muran*: This Place defended it self for forty days with much Vigor ; but having at last been taken by Assault, 12000 of the principal Inhabitants escaped by help of their Boats : All the rest were put to the Sword, or made Slaves of.

Altan
Chan
sends
100000
Men a-
gainst
Taulai-
Chan.

Taulai
escapes by
the Assist-
ance of
Magick.

Dsadadat-
zi, Magi-
cians.

After this Expedition, *Ugadai Chan* advanc'd farther into *Kitay*, and sent his Brother *Taulai Chan* before with a Body of 10000 Men. *Altan Chan* having receiv'd Advice of this Advance of the *Mogulls*, caused 100000 Men to march against *Taulai Chan*, under the Command of some of his best Generals ; who having surrounded *Taulai Chan*, and his Troops on all sides, had infallibly cut them in Pieces, if it had not come into that Prince's Head to command one of the Magicians which accompany'd him to make the *Dsada* ; that is to say, to produce a boisterous Winter Season in the midst of Summer, which these Men know how to bring to pass by their Sorceries ; and 'tis from thence that these Magicians are called *Dsadadatzi*. The *Dsadadatzi*, Magician, in obedience to his Master's Orders, having continued his Inchantments for three days, there fell at last so much Snow and Hail, and

Chap. I. of the TATARS.

15

and the Weather became on a sudden so cold, Kitayans tho it was then in the height of Summer, that ^{over-} thrown by the Soldiers of the *Chan* of Kitay's Army, with ^{Inchant-} their silken Clothes, and other thin Stuffs, could ^{ments.} not stir Hand nor Foot. Then *Taulai Chan* falling upon them, cut the Throats of all but 5000 Men, who were happy enough to save themselves by flight from so strange a Misfortune.

At this News *Altan Chan* made away with himself, tho it is not known for certain what became of him: However, 'tis believ'd that he ^{Altan Chan makes himself a way.} threw himself in despair, into a great Fire which ^{way.} he order'd to be made for that Purpose.

Taulai Chan, having inform'd his Brother ^{Kitay} *Ugadai Chan*, of the happy Success of the Battle which he gave the Enemy, and of the Report which ran with regard to the Fate of *Altan Chan*, that Prince hasten'd towards him by great Marches; and having afterwards taken in most ^{A Governor} of the Towns of Kitay, he establish'd a Governor ^{nor placed} nor there, named *Machmut Delauzi*. These ^{by Ugadai in Kitay.} Transactions detain'd *Ugadai Chan* for some Years Space in Kitay; but having at length finish'd all his Affairs on that side to his satisfaction, he return'd into his Dominions; having lost in this Expedition his Brother *Taulai Chan*, ^{Taulai Chan dies.} who died of Sicknes in Kitay.

In the Year 634, *Ugadai Chan* sent his Son *An. Dom. Kajuk*, with *Batu* the Son of *Zuzi Chan*, ^{1236.} *Man-gu* the Son of his Brother *Taulai Chan*, and *Baidar* the Son of his third Brother *Zagatai Chan*, ^{Expedition against the} with considerable Forces towards the Country of *Zerkass*, the *Urusses*, the *Zerkass*, the *Bulgars*, of *Tura*, *Bashkirs*, and of the *Bashkirs*; but he himself continued ^{and Bul-} to reside in the Country of *Carakum*, where he ^{gars.} built a magnificent Palace for his Residence, ^{Carakum.} and sent for thither the most able Painters in ^{Painters in} Kitay to add the Ornaments suitable to it. At

*Palace
and City
built in
Carakum.
Fine Foun-
tain.*

Vast Park.

*Herat re-
built.*

*Urusles,
&c. sub-
dued.*

*Ugadai's
Death.*

*An. Dom.
1244.*

1244.

the same time he injoin'd all the Princes of his House, and the other great Officers of the Empire to build handsom Houses about this Palace. He also order'd a fine Fountain to be made there, which he adorn'd with a Tiger in full proportion, cast in Silver, which spouted the Water out of its Mouth. At some distance from the said Palace, he caused a Park to be made two days Journey in compass, which he stock'd with all sorts of Fallow Deer, and other Game; in order to take therein from time to time the Pleasure of Hunting, and inclosed it with Pales two Fathom high. He caused also the City of *Herat* to be rebuilt, which had been intirely destroy'd by his Father's Orders.

After seven Years Absence, his Son *Kajuk*, and his Nephews return'd from their Expedition into the above-mention'd Countries, which they had intirely brought under the Subjection of the *Mogulls*. On account of the glorious Success of that Enterprize, and the great Advantages which he had obtain'd himself in *Kitay*, *Ugadai Chan* assembled all the Heads of Families among his Subjects, and gave them a Feast more than ordinarily magnificent: and we are assur'd that the Number of those who were at that Feast, was so great, that it was impossible to reckon them. Not long after *Ugadai Chan* was seized suddenly with a grievous Sickness, which carry'd him off in a few days, to the great Regret of all his Subjects. This happen'd in the Year 642.

C H A P. II.

*Concerning some memorable Actions of
Ugadai Chan.*

Ugadai Chan was a Prince of great Judgment, and withal very charitable. I shall relate some remarkable Instances of it. A Man of the Tribe of *Virats*, who hated the *Mahometans* exceedingly, having come to acquaint him that *Zingis Chan* had appear'd to him in a Dream, and commanded him to order *Ugadai* from him to put to the Sword all the *Mahometans* in his Dominions: The *Chan* ask'd him if *Zingis Chan* had spoken to him himself, or only by an Interpreter? Whereupon that Man having assur'd him that he had spoken in Person; the *Chan* ask'd him if he could then speak in the *Mogull* Language? And having reply'd that he could not, *Ugadai Chan* said to him, " My Father spoke no other Language but that of the *Mogulls*; how durst you then come to tell me that he spoke to you, seeing you understand not the Language which he spoke; and that he understood not that which you speak?" And having in this manner detected him in a Lye, he order'd that his Impudence should be immediately punish'd with Death.

Another time, *Ugadai Chan* having caused an Ordinance to be published, forbidding all his People for the time to come, to kill Sheep any other way than by striking a Knife into the Breast; it happen'd one Day, that a *Mahometan* having bought a Sheep, shut the Door of his House that no body might see what he was going to do, and then cut the Head off. In the mean *Another Instance.* *Law about killing Sheep.*

mean time a *Mogull* suspecting the Design of the *Mahometan*, from the Care he had observ'd him take to shut the Door after he had carry'd the Sheep in, it came into his Head to get upon the House ; and having by that means been a Spectator of the Action of the *Mahometan*, he went and seiz'd him by the Collar, and carry'd him fast bound before the *Chan*; who having well consider'd the Affair, order'd the *Mogull* to be put to death, and the *Mahometan* set at liberty. For this reason, that the last by taking all possible Care not to be seen by any body, had obey'd his Law ; but that the first had violated the Law, by getting a-top of his Neighbour's House without his Knowledge.

*Another
Instance.*

A poor Farrier having made six Iron Bodkins, went to the Market to see if he could sell them ; and observing *Ugadai Chan* to pass by, he held up his Bodkins that he might see them : whereupon the *Chan* having sent to ask what he meant by it ; the Farrier answer'd, that they were six Bodkins he had a mind to make him a Present of ; and the *Chan* having accepted the Bodkins, gave him a Dinar of Gold for each of them.

Another.

A poor old Man, who had neither Wives nor Children, having likewise come to see *Ugadai Chan*, gave him to understand that he had a great Inclination to fall into some little way of Trade, but he wanted Money for carrying it on. Upon which the *Chan* having order'd 200 Dinars of Gold to be given him out of his Treasury, to be employ'd in some advantagedous Business ; some of the Lords of his Court, who were then present, endeavour'd to dissuade him from it, by reason that that Man having neither Wives nor Children, the Money which he gave him would of course pass after his Death into

the Hands of Strangers : But the *Chan* persisted in his first Resolution, saying, " Since this Man has implor'd my Assistance, it would be unjust in me to send him away empty-handed, when it is in my Power to help him ; " and thereupon he commanded that the 200 Dinars which he had promis'd him should be given him immediately ; adding, that after that he might dy when it pleased God : But the old Man had scarce handled the Money, before he fell stone dead.

Another poor Man called *Muslies*, having *Another.* come to make his Complaint to *Ugadai Chan*, that he had not wherewithal to support Life ; he order'd 500 Dinars of Gold to be given him. After he had eaten out that Money, he came again to see the *Chan*, and receiv'd 500 Dinars of Gold more. Those being spent like the rest, he came a-new to implore the Assistance of the *Chan* ; but the Lords who were about *Ugadai*, chid him much for daring still to importune the *Chan*, after having already received so much Money ; saying it was unjust to give so much Money to one Man ; and that after the manner which that went, all he was able to give him would not last long with him. The *Chan* having taken Occasion thereupon to inquire what he had done with his Money, and understanding that he employ'd it in clothing and feeding himself well, he declar'd he could find no Cause to chide the Man so much ; and at the same time order'd 500 Dinars of Gold more to be given him ; recommending to him nevertheless, to be a little better Manager for the time to come of them, than he had been of the 1000 Dinars which he had receiv'd before.

C H A P. III.

Of the Reign of Kajuk Chan, Son of Ugadai Chan; and of the Posterity of those Princes.

Ugadai's
Wives.

Ugadai Chan had four lawful Wives, and sixty Concubines: His four Wives were called, 1. *Burakzin*, 2. *Turagana*, whom some would affirm to have been of the Tribe of the *Markats*; and others pretend to have been the Wife of a Chief of the Tribe of the *Virats*; and that falling into the Hands of *Ugadai Chan*, with many other Captives, after the Defeat and Death of her Husband, that Prince marry'd her afterwards, and loved her more than all his other Wives and Concubines, tho' she was not over handsom. The third was called *Zazin*, and the Name of the fourth is not known to us.

His Chil-
dren.

Pamak
Country.

This shews
it is also
called
Kachin.

Turagana brought five Sons to *Ugadai Chan*; but he had none by his other lawful Wives. The first Son of *Ugadai Chan* was called *Kajuk*, and resided, while his Father lived, in the Country of *Pamak*; but he was always in a very languishing State of Health. This was he who succeeded his Father in the Empire, conformable to his last Dispositions. The second Son of *Ugadai Chan*, was called *Kutan*; the third *Kuku*, who was a promising Prince, but died before his Father; the fourth *Carazar*, the fifth *Kashi*, to whom that Name was given, because he was born just at the time that *Zingis Chan* conquer'd the Country of *Tangut*: but in regard he gave himself up excessively to drinking, he died in the Flower of his Age.

Kajak

Kajuk Chan, at his coming to the Throne of the Mogulls, distributed such magnificent Presents among all the Lords and other Persons of Distinction throughout his Empire, that he out-did all that his Predecessors had done on the like Occasions; but in regard he was very sickly, he held the Scepter but one Year, and died *An. Domi* in the Year 644*. He left three Sons, of which 1246. the first named Chodsa Ogul, and the second Bagu, were born of the same Mother, called Chamish: Bagu had a Son named Oku, who had likewise ten Sons.

* The Monk Rubruquis reports, that Brother Andrew who was some time before him in Grand Tartary, had assured him that Kajuk Chan, whom he calls Ken Chan, died of a certain Drink which had been given him, and that Batu, his Cousin-German, was accused as the Author of that Mischief; but that he had learned since upon the Place, from several Persons, that Kajuk Chan having order'd Batu to hasten to his Court to do Homage to him as his sovereign Lord, he indeed set forward immediately with a very great Equipage, and all the Magnificence imaginable to obey the Orders of the Chan; but that under the Apprehension he was in of not being well received at Court, he sent one of his Brothers, whom Rubruquis calls Stichen, before, to observe how Matters stood; and that Stichen being one Day to wait on Kajuk Chan at Table, took Occasion to quarrel with him at a time when only they two were in the Tent, and that this Quarrel run so high that they flew each other on the Spot, which deliver'd Batu from a Voyage which made him very uneasy in his Mind.



C H A P. IV.

Of the Reign of Mangu Chan, Son of Taulai Chan.

Doubt about a Successor.

AFTER the Death of *Kajuk Chan*, it was a Doubt for a long time on whom to confer the Government, considering the great Number of *Zingis Chan's* Descendants: But forasmuch as the favourite Widow of *Taulai Chan*, named *Siurchochtny-begi-Geban*, had gained the Hearts of all the Subjects of the Empire by her Charities, every one wish'd that such an Honour might light on one of her Sons.

Batu declines the Succession.

Batu, Son of *Zuzi Chan*, who resided in the Country of *Dasht Kipzak*, seem'd to be the Person whom the Succession to the Empire naturally had an Eye to, but he had no desire to take the Trouble upon him: And having invited all the Princes of the House of *Zingis Chan* to come to him, to regulate among themselves the Succession to the Empire, some of them resolv'd to go thither, and others refus'd to do it; alledging, that the Election ought to be made in the Place where the *Chans* usually resided: but the aforesaid Widow of *Taulai Chan* persuaded her Sons to go there, seeing that as *Batu* was very much distemper'd in his Feet, it was but fit they should go pay him a Visit, a thing which they might very conveniently do upon that Occasion, and thus kill two Birds with one Stone.

Summons the Princes to an Election.

Mangu, Son of Taulai, chosen.

The Names of the five Sons which *Taulai Chan* had by *Siurchochtny-begi-Geban*, were, 1. *Mangu*, 2. *Halaku*, 3. *Artokbuga*, 4. *Coplai*, 5. *Moka-*

Moka-ogull. These five Brothers having then gone to see *Batu* by their Mother's Advice, he receiv'd them with all the Honours imaginable; and the Day of Meeting being come, he represented to all the Princes of the House of *Zingis Chan*, that in his Opinion they could not make a better Choice for filling the vacant Throne, than in the Person of *Mangu*, eldest Son of *Taulai Chan*; that nevertheless he left it intirely to themselves; who, as being on the Spot, should better know the Necessity of the Empire, than he who was at some distance. This Proposal having met with a general Approbation, they agreed to put off his Inauguration till the end of the current Year; and at the beginning of the next, they assembled all the great Officers and Heads of the Tribes of the Nation, that they might acknowledge *Mangu* in quality of Successor to the Empire of the *Mogulls.*

Pursuant to this Resolution, *Mangu* having *Proclaimed* been solemnly proclaim'd *Chan* in a general Assembly of all the Lords of the Empire, which was held in the beginning of the Year following; he treated very magnificently for seven days together all those who met at that Ceremony. At that Feast were consumed every Day eight Chariot Loads of Wine, two of Brandy, and twenty of Kumisse for Drink, and three hundred Horses, with three hundred Cows, and two thousand Sheep for the Kitchen. This happen'd in the Year 648.

An. Dom.

1250.

Shortly after *Shiramun*, one of the Grand Sons of *Ugadai Chan*, persuaded the other Princes of the Posterity of that *Chan*, that they ^{to kill} ought to rid themselves of *Mangu Chan*, who ^{Mangu} Chan. usurp'd in prejudice to them the Throne of the Empire; and that such a blow might be struck with

with very little Risk, because he mistrusted nothing. This Proposal having been relish'd by all the Parties concerned, *Shiramun* march'd before, with a Detachment of 500 Men, and some Chariots loaded with Arms : but one belonging to *Mangu Chan*, who was in search after some of the *Chan's* Camels, by chance passing by a Place where *Shiramun* with his 500 Men and his Chariots had halted, expecting Night-Fall, suspected they might have had some ill Design in hand, and went immediately and told the *Chan* of it, who sent off-hand 1000 of the principal Officers of his Troops who were at that time about him, with 2000 Soldiers, to know the meaning of it. These having soon met with *Shiramun*, demanded at once where he was going ; and receiving for Answer, That he was going with his Company to pay his Court to the *Chan*, they brought them along with them Chariots and all. *Mangu Chan* regaled them, very handsomely for three days ; but the fourth Day, having examin'd very strictly some of *Shiramun's* Men to what End they had been assembled ; and understanding by their own Confession that their Intention was to revolt, he put to death eighty of them ; but he pardon'd *Shiramun* and the Children of *Kajuk Chan*, as well as the remaining 420 Men who were in the Plot *.

*Shiramun
pardon'd.*

* The Monk Rubruquis reports, that *Shiramun* was *Kajuk Chan's* Brother, and that he undertook this Plot by the Advice of his Wives and his Vassals ; but that his Design having been discovered in the manner our Author relates, *Mangu Chan* put him to death with his eldest Son, and 300 Gentlemen who followed him on that Occasion ; that the Wives of *Shiramun* were whipp'd with Rods till they had discovered all the Particulars of that Conspiracy, and that afterwards they were likewise put to death ; but that *Mangu Chan* pardon'd the youngest Daughter of *Shiramun*, because she was too young to have had a Hand in that Treason.

He

He had so much Gratitude towards *Batu*, Batu called Chan. the Son of *Zuzi Chan*, who had contributed most to his Elevation to the Throne, that he yielded to him in every thing, and rely'd upon him in all Affairs of Consequence; he also chang'd his Name *Batu*, into that of *Sagin Chan*.

Mangu Chan, perceiving on several Occasions that all his Neighbours, as well on the Eastern as the Western side of him, were forming Designes against his Empire, sent his Brother *Coplai* sends out three Armies. with an Army Eastward, and his Brother *Hala-ku*, with another Army into the West, marching himself towards *Zinumazin*; and having subdued all the small Towns of that Country, he went and laid Siege to the Capital named *Zinu*. The same This Siege began in the Winter, and having as Dsurd- lasted till the Spring, a great part of his Army sut, p. 14. perish'd by Sickness, the *Mogulls* not being used to the unwholesomeness of the Air of that Climate; which giving his Generals Cause to Sickness in the Chan's fear, lest the Plague had got into the Army, Army. they strove to persuade him to raise the Siege and renew it at the end of the Summer, seeing their Men could better bear the Inconveniencies of the Winter, than the great Power which the Air has in that Country in the Spring. But he would by no means hearken to that Council, *Mangu* insomuch, that obstinately persisting to continue *Chan* the Siege, he fell ill himself of the same Disease, and died after a Sickness of eight days, dies before Zinu. An. Dom. which happen'd in the Year 655.

1257.

C H A P. V.

Of the Reign of Coplai Chan, fourth
Son of Taulai Chan.

Coplai
proclaim-
ed Chan
by the
Army.

Artokbu-
ga the
Regent
proclaim'd
Chan.

Artokbu-
ga attacks
Burga
Chan.

Is beaten.

Submits to
Coplai
Chan.
Division of
the Em-
pire.

AS soon as the News of the Death of *Mangu Chan* was known in the Army, which was in the Field towards *Kitay*, under Command of *Coplai*, they proclaimed him *Chan*, in the room of his deceased Brother. On the other side *Artokbuga*, who was also a Brother of *Mangu Chan*, and on whom that *Chan* had conferr'd the Regency of the Empire in his Absence, being inform'd of the Death of his Brother, got himself also proclaim'd *Chan*. *Coplai Chan* having had Intelligence of this Matter, dispatch'd a Messenger to dispose him to quit his Pretensions; but *Artokbuga* put to death that Envoy, which highly enrag'd *Coplai Chan*.

In the mean time, *Batu-Sagin-Chan*, who reign'd over the Country of * *Dasht-Kipzak*, happening to die, and his Subjects having elect'd his Brother *Burga* in his stead, *Artokbuga* made War upon him: But having been beaten, he was constrained to fly into the Provinces neighbouring on *Carakum*. Upon these Tidings *Coplai Chan* went to find him in those Parts at the Head of his Army; but he sav'd himself by flight, and found means sometime after to make

his Peace with *Coplai Chan*, and obtain his Favour.

Halaku being wiser, sent to make his Compliments to his Brother *Coplai Chan* upon his Advancement to the Empire; who granted him,

[* It is every where in the French Translation *Dashté Kipzak*; but as it is written *Dasht* by Dr. Hyde and all other Authors, I have thought fit to leave out the final e.]

upon

upon that Consideration, the Property of all which the Mogulls possess'd at that time beyond the River *Amu**. *Burga Chan* remained in Possession of *Dash Kipzak*; and *Algu*, Grandson of *Zagatai Chan*, had for his Share all the Country lying between the *Altai*, and the River *Amu*†.

At length *Coplai Chan* died full of Glory, shortly after he had taken the Town of *Zinu*; having lived seventy three Years, and reigned *Zinu* ¹²⁵_{ken:} thirty five‡.

M 2 CHAP.

[* With regard to us it should be on this side the River; but it must be considered, the Author, when he wrote, was beyond it.]

† The part of Mount Caucasus which runs directly East from the River *Irtis* to the Sea of Japan, and which the Tatars call *Tugra Tubusluk*, sends forth two Branches which run along on each side of the *Irtis* as far up it as the Lake *Sayssan*, and bear the Name of the Great and Little Altai; so that 'tis easy to see that by all the Country situate between the River *Amu* and the Altai, which *Coplai Chan* granted on that occasion to *Algu*, Grandson of *Zagatai Chan*, must be understood the Country which is known to us at present by the Name of Great Bucharia, Charass'm, Turkestan, and the western part of the Country of the Callmucks.

‡ *Coplai Chan* was one of the greatest Princes that have reigned over the Tatars: 'Twas this Prince who accomplished the Reduction of China under the Power of the Tatars about the Year 1278; for *Zingis Chan* conquer'd only what lies to the North of the River *Hoangso*; *Ugadai Chan* afterwards subdued what is situate between the River *Hoangso*, and that of *Kiang*; but *Coplai Chan* compleated that fair Conquest by the Reduction of all the Southern Part of China beyond the *Kiang*.

As our Author says nothing of the Posterity of *Coplai Chan*, altho we know from others that he had several Sons; I shall add here, that his Descendants reigned after him in China, so long as the Tatars kept Possession of it; and as after they had been driven out of China, those of them who went and settled towards the Shores of the Sea of Japan, continued always to have

have Chans: It is probable that the present Emperors of China are descended from the Posterity of Coplai Chan; seeing there are no other Princes of the House of Zingis Chan among that Part of the fugitive Tatars from China, but those of the Posterity of Coplai Chan, and that the Tatars preserve too great a Veneration for the Memory of Zingis Chan, willingly to obey other Chans of their Nation, while there remained among them Princes of his Race. But whether the Chans of the Mogulls of the West be likewise sprung from the Posterity of Coplai Chan, is a Point a little difficult to determine; tho there is much Probability for the Affirmative.



P A R T.



P A R T V.

Which comprises the History of *Zagatai Chan*, second Son of *Zingis Chan*, and of the Princes of his Posterity who have reigned over the Cities of the Kingdoms of *Cashgar*, and *Maurenner*.



C H A P. I.

Of the Life and Reign of Zagatai Chan.

Zagatai Chan had something very severe *Zagatai's share* in his Countenance, insomuch that every one was afraid to look at him ; but he had a vast deal of Wit, and it was on that account that *Zingis Chan* gave him for his Share all the Country of *Maurenner*, and half of what belong'd to the Towns of the Country of *Charass'm*, as well as the *Vigurs* and the Cities of *Cashgar*, *Badagshan*, *Balck* and *Gasmien*, with their Dependences, as far as the River *Sirr-Indus*. *Indi* : but he always resided with his Brother *Ugadai Chan*, and conferr'd the Government of

the Provinces of his Dominions to Officers of consummate Prudence.

Story of a Sorcerer. He had at his Court a Sorcerer, who knew so well how to dazzle the Eyes of those he had a mind to deceive, that they thought they saw whole Armies march before them; tho' at the same time they saw nothing at all of it. *Zagatai Chan* having likewise had the Curiosity once to see some such Representation, conceiv'd a strong Aversion for the Man; and upon some Complaints which one of the Lords of his Court made against that Sorcerer some short while after, he order'd him to be bound Hand and Foot and cast into Prison, where he died; but *Zagatai Chan* did not survive him long, for he was seized soon after with an incurable Disease, which carry'd him off in the Year 640.

An. Dom. 1242. Among a great many Wives and Concubines which he had, he distinguish'd two above all the rest, who were two Sisters, Daughters of *Caba Noyan*, Chief of the Tribe of *Kanikratts*; the first of whom called *Bussulun*, bore him many Sons, which he loved best of all his Children: And the second was called *Tarchan Chatun*, whom he espoused after the Death of the first. These are the Names of the Sons of *Zagatai Chan*; 1. *Mutugan*, 2. *Muzi*, 3. *Balda Shab*, 4. *Sagin-lalga*, 5. *Sarmans*, 6. *Bussumunga*, 7. *Baidar*.



C H A P. II.

Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Ma-urenner after the Death of Zagatai Chan.

Cara-Halaku, Son of Mutugan, reign'd in the Cara-Ha-laku. Country of Ma-urenner after the Death of his Grandfather Zagatai Chan, and that Prince was succeeded by his Son Mubarak Shah; but in regard he was very young at his Father's Death, his Mother Argata Chatun took the Title of Regent, till her Son had attain'd the Age which qualify'd him for reigning by himself. After the Death of Mubarak Shah, Algu Son of Algu. of Baidar came to the Crown, and had for his Successor a Grandson of Mutagan, named Barak Chan, the Son of Jasuntu; who after he had Barak Chan. reigned two Years, embraced the Mahometan profession, and took the Name of Sultan Gela-hammed-sudin: He was the first of the Posterity of Zagatai Chan who profess'd Mahometism. After his Death, the Dignity of Chan was conferr'd on Begi, the Son of Sarmans, who had a great Begi. Grandson of Mutagan, called Buga Timur, for Buga Timur. his Successor.

After the Death of Buga Timur Chan, Doizi Chan, Son of Barak Chan, held the Scepter; Conza and had for Successor his Son Conza Chan. Chan. Conza Chan dying, Baliga who was also a Grand- son of Mutugan, succeeded him. After Baliga Chan, * or A-isan Boga *, second Son of Doizi Chan, mul Chod. held the Scepter of the Country of Ma-urenner,

[* Upon Isan Boga's being called to reign in Cashgar, I suppose he left the Throne of Mawar-al-nahr to his Brother Dui-Timur. See p. 176.]

Dui Ti-mur.

Tarma-shir.

Moham-medism
lost and
restored.

Butan
Chan.
Zangshi
Chan.

Jasun Ti-mur,
another
Nero.

Aly Sul-tan.

and was succeeded by his Brother *Dui Timur*. *Dui Timur Chan* was follow'd in the Throne by his Brother *Tarmashir*, who again embrac'd the *Mahometan Religion*: for tho *Barak Chan* and his Subjects had already embrac'd and carefully preserv'd in their time the Worship of *Mahomet*, it nevertheless came to pass, that the succeeding Generations had by degrees so far lost it, that there was hardly to be found any Foot-steps of that Religion in the Countries of *Maurenner*, and the Provinces dependent thereon, when *Tarmashir Chan* undertook to restore it.

Tarmashir Chan was slain by his Brother *Butan Chan**, who afterwards feiz'd the Throne, and had for his Successor his Nephew *Zangshi*, the Son of his Brother *Ulugan*. *Zangshi Chan* had a Brother, called *Jasun-Timur*, who envying him the Throne he possess'd, resolv'd to make him away without Disturbance: but the Widow of *Ulugan*, who was Mother of them both, suspecting his Design, advis'd *Zangshi Chan* to be upon his Guard, who immediately took the Field against his Brother; but he had the Mis-fortune to lose the Battle, with his Life, on that Occasion; after which *Jasun Timur* caused his Mother's Belly to be rip'd up, in Revenge for having appriz'd *Zangshi Chan* of the Design which he had form'd against his Life.

During his Reign, there was a Prince of the Posterity of *Ugadai Chan*, called *Aly-Sultan*; who became so formidable, that *Jasun Timur*, and the other Princes of the Posterity of *Zagatai Chan* were not able to make head against him; insomuch that after the Death of *Jasun Timur*, he brought the Country of *Maurenner*

* [Turmashirin, 16 from Zagatai, died in 1336. Tim. Rec, pag. 18.]

under Subjection to him : but after his death, *Casan Sultan*, Son of *Jasur*, Son of *Urek Timur Sultan*. *Chan*, Son of *Cutugai*, Son of *Bosai*, Son of *Mutugan*, Son of *Zagatai Chan*, re-enter'd into the Possession of the Patrimony of the House of *Zagatai Chan*; insomuch that there were in all sixteen *Chans* of the Posterity of *Zagatai Chan*, who reign'd without Interruption over the Provinces of *Maurenner*; and after them there were indeed other *Chans* in that nahri. Country ; but they were such as only bore the Name of *Chan* without having the Power, each Head of a Tribe assuming the Liberty of doing what he pleased, and obeying the *Chan* as much as he thought fit.

Casan Sultan was a very cruel Prince ; he at first maintain'd a War successfully enough against *Amir Casagan*, seeing that he constrain'd him after defeating his Army to save himself by flight : But *Casan Sultan* having after that taken up his Winter Quarters in the Country of *Carshi*, he had the Misfortune to lose that Winter, which was very severe, so many Horses in his Army, that almost all his Cavalry was reduced to march a foot: Upon which *Amir Casagan*, who had good Intelligence of the bad Condition of the Troops of *Casan Sultan Chan*, return'd immediately, and falling upon him depriv'd him of Life, together with the Scepter of the Country of *Maurenner*, which happen'd in the Year *An. Dom. 1348.* *Casan Sultan Chan* was the last of the sixteen Princes of the Posterity of *Zagatai Chan*, who reign'd without interruption during 109 Years in the Country of *Maurenner*, with the Power belonging to the Sovereign Dignity with which they were invested.

*Power of
the Chans
ceases in
Mawar-al-*

*Casan Sultan very
cruel.*

*Slain by
Amir Ca-
sagan.*

C H A P. III.

Of divers other Chans who have reigned
in the Country of Ma-urenner until
Amir Timur *.

Amir Ca-
fagan.

AFTER the death of Casan Sultan Chan,
Amir Casagan mounted the Throne of
the Country of Ma-urenner: This Prince was
the Son of Danishmanza, Son of Kaydu, Son of
Kashi, Son of Ugadai Chan, Son of Zingis Chan.
He was slain after he had reigned two Years,
but it is not known by whom †. After his death
Bayanculi, Bayanculi Son of Surga, Son of Doizi Chan, Son
of Barak Chan, Son of Jasuntu, Son of Mutu-
gan, Son of Zagatai Chan, seized the Throne
tho Amir Casagan left several Sons, among
which there was one called Abdula, whom Bay-
anculi-Chan caused to be slain upon a Suspicion
of having a criminal Correspondence with his
Wife ‡. Amir Hussain was a Nephew to Abdula,
and one of his Brothers Sons.

Timur
Shah.

Timur Shah succeeded Bayanculi Chan, he was
Son of Jasun Timur Chan, Son of Ulugan, Son
of Doizi Chan, Son of Barak Chan, Son of
Jasuntu, Son of Mutugan, Son of Zagatai Chan.
After Timur Shah Adill Sultan came to the
Throne: he was of the Posterity of Zagatai
Chan, being the Son of Mahomet Pulat, Son of
Conza Chan, Son of Doizi Chan, &c.

[* 'Tis Amir Timur Chan in the French; but the word
Chan being put in by the Editor, without any Authority, I
have left it out.]

† Vide Timur-bec, p. 13. slain by Cotluc Timur, his
Son-in-Law.

‡ Vide Timur-bec, p. 15. where Abdalla is said to have
slain the Chan for the same Cause.]

Aniong

Among the Vassals of *Adill Sultan*, there were two Heads of Tribes, one named *Amir tan Timur*, Son of *Taragai* of the Tribe of *Bur-drown'd lass*; and the other called *Amir Hussain*, Ne-Timur phew of *Abdula* of the Posterity of *Ugadai* and *Amir Chan*, as we have already related. These two Lords having plotted together against *Adill Sultan*, seized his Person, and having bound him Hands and Feet, afterwards drowned him. They nominated in his room *Cabull Sultan* to bear the *Cabull Sultan*. Dignity of *Chan*: That Prince was Son of *Dord-si*, Son of *Ilzaktai*, Son of *Doizi Chan*. In his reign the two fore-mentioned Lords seized the Town of *Balck*, and slew the *Chan* who reigned *by the Amirs Timur and Hussain* there at that time, but 'tis not known what his Name was.

After *Cabull Sultan Chan* these two Lords raised *Soiruk-Tamish* to the Dignity of *Chan*; he was of the Posterity of *Ugadai Chan*, being the *Chan*. Son of *Danishmanza*, Son of *Kaydu*, Son of *Ka-Moham-sbi*, Son of *Ugadai Chan*. After the death of *Soiruktamish Chan*, *Mahomet Sultan* his Son was *tan Chan* invested with the Title of *Chan**. All the *Chans* we have mentioned since *Casan Sultan Chan*, have only born the Name of *Chan*, without *The Chans* having any real Power; forasmuch as each Lord *from Casan Sultan* of their Vassals, who saw himself at the head of *tan purely nominal*.

* *Cabul Chan* was the last of the Posterity of *Zagatai Chan*, and *Mahomet Sultan Chan*, the last of the Descendants of *Ugadai Chan*, who reigned in Great Bucharia after the Death of *Zagatai Chan*; for after that *Tamerlan* caused himself to be proclaimed *Chan* of that Country, and his Descendants possessed it after him till the end of the 15th Century, when *Shabacht Sultan* of the Posterity of *Sheybani Chan*, Grandson of *Zingis Chan*, whom our Historians commonly call *Sheybec*, drove them out of it; and since that time all the *Chans* who have reigned in Great Bucharia, have been of the Posterity of *Zingis Chan*. [All the *Chans* at present sprung from *Zuzi*. See Part 2.]

some numerous Tribe, believed he had right to make a *Chan* according to his own fancy, and to obey him no more than was his pleasure.



C H A P. IV.

Of the Life and principal Actions of Amir Timur.

Amir Timur wars
on the other
Tribes.

Togalak
Timur
Chan sub-
dues part
of Mawa-
ral Nahr.

Amir Ti-
mur re-
tires to
Chowa-
razm.

WHILST the Government was upon so unsteady a Footing in the Country of Ma-urenner, Amir Timur, Son of Tarragai, of the Tribe of Burlas, made war against all the other Tribes of that Country, getting sometimes the better, other times the worst. Togalak Timur *Chan* of the Country of Cashgar *, who was become very formidable during these Troubles, perceiving so favourable an occasion to enlarge his Power, enter'd the Country of Ma-urenner with a great Army, and at his approach one part of the Inhabitants of the Country, wearied with Civil Wars which raged among them for so many Years, submitted to him, without making any Resistance †. Another part of them which oppos'd that Prince, were put to the Sword, and the rest retired with Amir Timur, and Amir Hussain, into the Country of Charass'm.

Togalak Timur *Chan*, having staid a whole Year in the Country of Ma-urenner, gave the Government to his Son Ilyas Chodsa, and return'd to Cashgar, where he died a Year after his Return ‡.

[* Called King of the Getes, Timur-bec. p. 18. hence Cashgar and Gete seem to be the same.]

† Heg. 761. A.D. 1359. Timur-bec. p. 18. 'Tis his second Expedition. Heg. 762. A.D. 1360. which is here referr'd to. Vide Timur-bec. p. 28.]

‡ Died A.D. 1372. Timur-bec. p. 28.]

Upon

Upon the News of his Death, *Amir Timur* and *Amir Hussain* return'd into the Country of *Ma-urenner*, and constrained *Ilyas Chodsa* to retire to *Cashgar*. These two Lords lived for some time in very good Understanding together, and divided between them the sovereign Authority in the Country of *Ma-urenner*; but at length they fell at variance, insomuch that they came to a bloody Battle in the neighbourhood of the Town of *Balk*; and Fortune having upon this Occasion decided in favour of *Amir Timur*, *Hussain Amir Hussain* remained dead upon the Field of Battle, and by his Death left his Rival sole Master of the Country of *Ma-urenner*. 'Tis true that the forementioned *Mahomet Sultan Chan* continued always to bear the Title of *Chan*; but it was *Amir Timur* who in fact reigned: *Amir Timur* And *Mahomet Sultan Chan* was so far from envying him, that on the contrary he continually prayed to God to preserve the Life of *Amir Timur*.

After *Amir Timur* had reigned in this manner during thirty three Years, he enter'd at the Age of sixty Years into the Country of *Ruhm*, and fought a bloody Battle with the sovereign Prince of that Country called *Sultan Bajaset*. This Battle lasted with horrible Slaughter from Morning till late in the Night; but at length *Sultan Bajaset* found himself obliged to betake himself to flight, and his Army was entirely destroyed. *Amir Timur* perceiving the Battle won, immediately detach'd *Mahomet Sultan Chan* to pursue *Sultan Bajaset*; who coming up with him next Day about Noon, put to the Sword the few Followers that were about him, and brought him Prisoner to the Camp*.

Amir

* 'Tis not difficult to see that 'tis of the famous Tamerlan our Author speaks in this Place; and certainly one can't but be

be highly pleased to find him so moderate upon the Subject of a Man who had in his time done all the mischief imaginable to his Ancestors, and the rest of the Princes of the Posterity of Zingis Chan: and this Moderation is a good Security to us of the Faithfulness of the History of our Author; since we see thereby, that as he could not prevail with himself to say all the good he might of a Man he had so much reason to hate, he chose rather to say but a few things of him, than fail of the essential Duty of an Historian, by charging him with Falshoods; and for that reason, there is no room to doubt, but what he relates of the Origin of Tamerlan is intirely agreeable to truth; for whereas some Authors make him descend from the meanest of the People, and others on the contrary derive his Pedigree from I know not what Emperors and Princes of the Tartars; our Author relates very ingenuously, that he was Chief of the Tribe of the Burlas, who descended from Tumana Chan, great great Grandfather of Zingis Chan, by Cazuli his sixth Son; as may be seen, p. 60 *

But inasmuch as he speaks only of those Expeditions of this Conqueror, which the Connection of the History necessarily obliges him to relate, I shall add here in a few words, that the Exploits of the grand Tamerlan far surpass those of all the Heroes of Antiquity; for after being raised from the quality of Subject, to that of Master, he carried his Arms with an astonishing Rapidity thro' all Asia, united all the Mahometan Tartars under his Empire, conquer'd the Indies, subdued Persia, vanquished the Turks, penetrated as far as the Straits of Dardanelles, ravaged Egypt, and crush'd to pieces all the Princes who durst oppose him: and as he wanted only China, with some neighbouring Provinces, to see the Dominion of all Asia united in his Person, he was actually on the march thither at the head of a prodigious Army, when Death came and put an end to all his Power.

Tamerlan, as to his Person, was very ill favour'd, as are most of the Tartars; he was lame of a Wound which he received in some of the first Actions of his Life, and from thence he had the Name of Timurlang, that is, Timur the lame, which Custom has since changed by corruption into that of Tamerlan. He professed the Mahometan Religion, as did all the Tartars of both the Bucharia's and the Country of Charass'm in his Time, which 'tis probable those Authors were ignorant of, who seem to be so much astonished that he never touch'd any of the Moskees of so many Towns which he had

* [I cannot agree with the Editor in this place, for I think the Author's Partiality appears not only by the slight Account he gives of Timur's Actions; but also by charging him with the Death both of Bajazet and Sultan Mohammed Chan, contrary to the Fact. See Hist. Timur-bec, Vol. 2. p. 270, 285.]

destroyed

Amir Timur having remained a Year in the Amir Ti-Provinces depending on Rubm, return'd into mur his own Dominions; and at this Juncture he ^{assumes the Title of} caused to be put to death, not only Sultan Ba-Chan. jasiet his Prisoner, but also the good Mabomet Sultan Chan; after which he caused himself to be proclaimed Chan. He was scarce arrived in the Country of Ma-urenner, when he resolved to undertake an Expedition into Kitay, but he destroyed. He had some Knowledge of Mathematicks and Philosophy; he protected the Learned on all occasions, and was a great lover of the Sciences; as it still appears by the Academy of Sciences, in the City of Samarkant, which owes its Establishment to him. He was sober, modest, wise, and as great a Dissembler as ever Prince was; but above all, he shined in the Virtues of War, of which his grand Actions will be everlasting Monuments.

The defeat of Sultan Bajazet I. Son of Sultan Amurat I. was the most famous of his Victories, seeing that Prince had acquired the Reputation of the greatest Warrior of his Age, by the great Advantages which he had gained at different times over the Christians. That Battle was fought near the Town of Simisa, in Natolia, on Friday July 28, 1402. 'Tis to be observed that our Author reports, that Tamerlan put Sultan Bajazet to death; whereas our Historians assure us, that he dashed out his Brains against the Bars of an Iron Cage, which the Conqueror caused him to be inclosed in. 'Tis said Tamerlan had the Custom when he besieged a Town, to set up over his Tent the first Day white Colours, to notify that then was the time to have recourse to his Clemency; the second Day red Colours, to signify that the principal Inhabitants of the Town should pay with their Blood for their rashness in endeavouring to stop the Course of his Victories; and the third Day black Colours, to shew that the Day of Grace was past, and that the Town was thenceforth destin'd to be destroyed; nevertheless, as I don't find any Foundation for advancing this Particular, I think it ought to be look'd upon as an Invention.

Our Historians give us but very little Light into the Life of Tamerlan; and as for the Oriental Writers, they are all to be read with caution in their Histories of illustrious Men, because in that sort of Writings they usually give such a Latitude to their Imagination, naturally very lively, that they seem to be writing a Romance, at the same time that they are treating of Facts of great importance, and very true.

got

Dies at Otrar in his way to China. An. Dom. 1404. got no farther than the City of *Otrar*, where he fell sick and died, after he had reigned thirty six Years, and lived in all sixty three. This happen'd in the Year 807*.



C H A P. V.

Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Cashgar.

Isan Boga Chan called out of Mawar-keen, reign in Cashgar. Vide p. 167. **I**N the mean time it came to pass that the Inhabitants of the Cities of *Cashgar* and *Jer-al-nahr* to *gurs*, finding none of the Posterity of *Zagatai Chan* among them, who was capable of filling the Throne of their Country which was vacant, they found themselves obliged to call in *Amul Chodsa*, who reigned at that Juncture, under the Name of *Isan Boga Chan*, in the Country of *Ma-urenner*. This Prince, as we have above observ'd, was Son of *Doizi Chan*, Son of *Barak Chan*, Son of *Fasuntu*, Son of *Mutugan*, Son of *Zagatai Chan*. He had a Wife named *Satiltamish*, and as she bore him no Children, he got

* After the Death of Tamerlan, his vast Empire which grew up almost as suddenly as a Mushroom, disappeared almost as soon; for his Descendants immediately after his Death, lost all that he had conquered to the South of the River Amu, with the Kingdom of *Cashgar*; so that they only kept the Indies, with the greatest part of his Conquests in the North of Asia. These last Provinces were also taken from them towards the end of the 15th Age by a Prince of the Posterity of Zingis Chan, called *Shabacht Sultan*; but the Indies remained to them, where they at present possess one of the finest Empires of the Earth, which we are wont to call the Empire of the Great Mogull; because those Princes are sprung from the Mogulls by Tamerlan their Founder.

one of his Slaves with Child, called *Manlagi*: *History of the Woman Slave*
 But one Day when the *Chan* was gone a hunting, his Wife, who could not but be very jealous of *Manlagi*,
 that Slave, gave her in marriage, with Child as she was by her Husband, to a *Mogull* named *Shiragol*, and obliged him to carry her off with him immediately into his own Country.

The *Chan* at his Return from hunting having enquir'd after the Slave, was inform'd that his Wife had given her to a *Mogull*, and in regard he had no mind to have a Quarrel with his Wife, he resolv'd to pretend ignorance of the Matter, and say not a word to her about it. In the mean time *Isan Boga Chan* happening to die without *Isan Boga* Children, the State was all in confusion, by *dies*. means of the different Factions which rent it in pieces. In this Extremity one of the principal Lords of the Kingdom of *Cashgar*, named *Amir Jolauzi*, who knew the Affair of the Slave, sent off-hand for a Man whose Fidelity he had prov'd, named *Tash Timur*; and having provided all *Tash Timur* sorts of Cattle for his Sustenance, sent him in *mur sent in search of the Slave* quest of the Slave, ordering him not to return till he could bring him certain Tidings of the Child, with which she was big at the time that the Wife of the deceased *Chan* made her depart with the *Mogull*.

Tash Timur, after he had to no purpose travell'd thro' many Countries in hopes of finding what he look'd for, came at length to a Place where there were many Habitations of *Mogulls*, and having enquir'd the Name of the Chief of those Habitations, he understood not only that his Name was *Shiragol*, but also that the Slave *Manlagi* was in the same place, and that in reality *Chan* by she had had a Son called *Togalak* by the deceased *the Slave Chan of Cashgar*: They also shew'd him the Boy, who was playing with his Brother by the

Mother's side, called *Timur Malik*. Upon which that Man, having taken his Opportunity when no body observ'd him, carry'd off young *Togalak* and brought him to *Amir Jolauzi*; who causing him off-hand to be proclaimed *Chan* of *Cashgar*, gave in his Name all the accustom'd Banquets and Rejoycings on these sorts of Occasions, and Heg. 748. made him take the Name of *Togalak Timur Chan*.

*Conquers
Mawar-al
Nahr.
Heg. 762.*

*Leaves his
Son Ilyas
Choga
Governor
of Samar-
kant.*

*Togalak
the first
Moham-
medan
Prince in
Cashgar.*

This *Chan* was obliged to employ a great part of his Reign in suppressing the different Factions which oppos'd him in the Towns of *Cashgar* and *Jerkeen*, and in the Countries of *Alatach* and the *Vigurs*, after which he enter'd with a powerful Army into the Country of *Ma-urenner*, and brought it also under his Obedience. After which having left his Son *Ilyas Chodsa* in the City of *Samarkant* to govern in his Name the Country of *Ma-urenner*, he return'd to the Town of *Cashgar*, where he died some time after.

Togalak Timur Chan was the first of the Princes of the Posterity of *Zingis Chan* reigning in *Cashgar*, which embrac'd the *Mahometan Religion*, which happen'd in this manner. *Togalak Timur Chan* being one day a hunting, perceiv'd some foreign Merchants in the Place which he had pitch'd upon for assembling the Game, which put him in a great Passion; inasmuch as he had order'd a Decree to be publish'd, prohibiting every body to shoot or walk in the Places where he was accustom'd to hunt, to avoid frightening away the Game; and for that reason he order'd those Men to be brought before him bound Hand and Foot; which having been instantly executed, he ask'd them how they came to infringe his Laws? whereupon the most considerable among them, who was a *Sheich*, named

Sama-

Samaludin, having answer'd, that they were Strangers of the Country of *Kattack*, who knew not there was any such Prohibition in that Country. The *Chan* reply'd, “ ‘Tis like Tagicks held in Contempt; you are *Tadsiks*, and consequently worse than Dogs; for I make much more account of a Dog, than of a *Tadsik*.” But the *Sheich Samaludin* made answer, “ If we were not true Believers, there would be reason for making no more Account of us than a Dog; because that with the Reason that we have, we should yet be less reasonable than Beasts.” This Answer touch'd the Heart of the *Chan*, who thereupon order'd those Strangers to be detain'd till he return'd from the Chase; and then sending for the *Sheich Samaludin*, he took him in private and said to him, “ What is your Religion, that you durst tell me a while ago, that if you were not true Believers I had reason to make no more Account of you than a Dog?” Upon which the *Sheich* having amply explained all the Articles of the *Mahometan* Faith, the *Chan* was so convinced of the Truth of that Religion, that he resolv'd to embrace it immediately: but in regard divers Considerations hinder'd him from undertaking as yet so great a Change in the State, he besought the *Sheich* to return to him some time after, to concert together the Means to be employ'd to bring about that Affair.

In the mean time *Sheich Samaludin* falling ill a little while after his Return, he commanded his Son named *Sheich Rashidudin* to repair after his Death to *Togalak Timur Chan*, and put him in mind of the Discourse which he had at such a time with him concerning the *Mahometan* Worship. Pursuant to these Orders the *Sheich Rashidudin* did not fail to repair to *Cashgar* immedi-

Togalak
Timur
Chan and
all the
Lords of
Cashgar
embrace
Moham-
medism.

All the
Mogulls,
160000 in
number,
follow
their Ex-
ample.

ately after his Father's Decease ; but not being able all he could do to get into the Court to speak to the *Chan*, he bethought himself to go one Morning at Day-break and say his Prayers upon a Hill a little way from the Castle, so loud that he awaken'd *Togalak Timur Chan*, who sending immediately to look for him, would know the reason why he bawl'd so loud in saying his Prayers. Then the *Sheich* having compleatly fulfill'd the Orders of his Father, the *Chan* would no longer defer embracing the *Mahometan Religion* ; which he did so opportunely, that all the Lords of the Country follow'd his Example, except one only named *Amir Secuabis*, who appear'd and said, " There is one of our People " who has extraordinary Gifts, with whom, if " the *Sheich Rasbidudin* dare wrestle and throws " him, I will also embrace his Religion, but " not otherwise." The *Chan* at first oppos'd a Controversy of that nature ; but the *Sheich* having press'd for liberty to accept of the Challenge, he at length condescended : and no sooner had the *Sheich* advanced up to the *Mogull*, but he laid him flat upon the Ground with a back Stroke of his Hand on the Stomach, insomuch that it was a good while before he came to himself again : After which he fell at the *Sheich's* Feet, and declar'd he was ready to embaace *Mahometism*. The Lord who had set them together did the same, and all the *Mogulls* who were in subjection to *Togalak Timur Chan* follow'd this Example, to the number of 160000 Souls.

Amir Jolausi, who had aided *Togalak Timur Chan* to ascend the Throne, happening to die during his Reign, leaving only one Son seven years old named *Amir Chudaidat* ; the *Chan* notwithstanding his Youth, conferr'd on him all his

his Father's Employments; whereupon the youngest of *Amir Chudaidat's* Uncles by the Father's side named *Camarudin* (for *Amir Jolauzi* had five Brothers) besought the *Chan* that forasmuch as it would be a long time before *Amir Chudaidat*, on account of his Youth, would be able to do the Duties of the important Trusts with which he was invested, he might officiate for his Nephew till he came of Age, and proposed then without more ado to give them up to him: But the *Chan* not having thought proper to grant his Request, *Camarudin*, who was a very ambitious Man, and at the same time very powerful, took such offence at that Refusal, that he conceived a mortal hatred against the *Chan*. Nevertheless he knew so well how to hide it during the Life of *Togalak Timur Chan*, that he had no room to mistrust him: but after his death he revolted against his Son *Ilyas Chod-* Camarudin revolted.
Massacres
Ilyas
Choga
and all
his Fam.
ly.

Cashgar, and having caused him to be massacred with all his Family to the number of eighteen Persons, he seized the Government himself, and had it published by a solemn Proclamation, that Liberty was given to every body who knew any of the Posterity of *Togalak Timur Chan*, to slay him with Impunity. *Togalak Timur Chan* was born in the Year 730, came to the Crown at the 1329. An. Dom. Age of eighteen, embraced Mahometism at twenty four, and died at the Age of thirty four Years.

Among many other Children which *Togalak Chisher Timur Chan* left behind him, there was a Son so *Choga*, very young that he was yet in his Mother's *Son of Togalak Timur* Womb, named *Amir Aga Chatun*, at the time of *Camarudin's* Revolt; and this afflicted Mother not knowing where to hide her Son that he *capes the Massacre*.

trusted him to the care of *Amir Chudaidot*, who discharg'd his Trust so faithfully, that whatever Applications *Camarudin* made to him to deliver that Child into his hands, he could never persuade him to it; and War breaking out afterwards between *Amir Timur* and *Camarudin*, *Amir Chudaidot* laid hold of that occasion to send the young Prince, named *Chisser Chodsa*, under a Guard of some of his People of approv'd Fidelity, and with some old Women, to keep him about the Mountains of *Badagshan*, where the Jasper is found.

Jasper.

*Amir Ti-
mur in-
vades Ca-
marudin.*

*Camaru-
din's Ar-
my flies.*

*Camaru-
din not to
be found
after.*

*Chisser
Choga
Chan.*

Amir Timur and *Camarudin* waged War together for some time with much Fury, and so much Equality, that after five bloody Battles it seemed yet uncertain which of the two in the end would get the better, when *Camarudin* fell dangerously ill, and *Amir Timur* having advanced at the same time at the head of a powerful Army, the Troops of *Camarudin*, who saw themselves without a Chief betook themselves to flight, not daring to stay for the Enemy. As for *Camarudin*, he was in this Confusion carry'd into certain great Desarts, which lie to the East of the Town of *Cashgar*, to the end he might not fall into the hands of the Enemy; but after the Retreat of the Army of *Amir Timur*, *Camarudin* could not by any means be found, whatever care was taken for the purpose: they understood a great while after * that he resided with one named *Malik Adsahn*; but 'tis not known who that Man was.

Amir Chudaidot not failing to lay hold of this Opportunity to bring back *Chisser Chodsa*, cau-

[* About 777. A. D. 1375. or 785. A. D. 1383. See *Timur-becc.* p. 176 and 235. *Camareddin* living in 792. A. D. 1390. See *Hist. Timur-becc.* p. 346.]

sed him to be proclaimed *Chan* with all the usual Solemnities. *Chisser Chodsa Chan* was the Son of *Togalak Timur Chan*, the Son of *Ijan Boga Chan*, Son of *Doizi Chan*, Son of *Barak Chan*, Son of *Jasuntu*, Son of *Mutugan*, Son of *Zagatai Chan*, Son of *Zingis Chan*. This Prince reigned thirty Years over the Country of *Cashgar*; and all those who have since possessed the Throne of that Country have been of his Post-
rity*.

[* So that when this Author wrote, viz. in 1665. *Cashgar* was in the hands of the Descendants of *Chisser Chodsa*; and we find by the present State of *Bucharia*, printed in French, 1723. that it was subdued 18 years after by *Bosto Chan* of the *Callmucks*, in 1683.]





P A R T VI.

Which contains the History of *Taulai Chan*, youngest Son of *Zingis Chan*, and of his Descendants who have reigned in the Country of *Iran*.



C H A P. I.

Of Halaku Chan, and of the Princes of his Posterity down to Abusait Chan.

Halaku
conquers
Iran.

TAULAI CHAN happening to die in the Country of Kitay during the Expedition of his Brother *Ugadai Chan* into those Parts, *Mangu Chan* his eldest Son obtained the Empire of the Mogulls after the death of *Kajuk Chan*, the Son of *Ugadai Chan*. That Prince some time after his advancement to the Throne, sent his Brother *Halaku* with a numerous Army to conquer the Country of *Iran*, and at the same time nominated a Man of the Tribe of the *Virats*, called *Argun Aka*, for Governor of the Town of *Choraffan*; who died after he had enjoyed that Government ten Years*.

In

* *Zingis Chan and his immediate Successors in the Empire of the Mogulls, were content with subduing all Persia under*

In the mean time Halaku having penetrated into the very heart of the Country of Iran, put to

under the Dominion of the Tatars; but Halaku Chan coming with a powerful Army into Persia about the Year 1255, passed the Tigris and Euphrates, conquered all the Provinces about those two Rivers, and advanced even to the Extremities of Syria and Natolia; so that he brought under the Tatar Yoke all which the Romans were heretofore possessed of in Asia.

'Twas this Prince who put an end to the Empire of the Califfs of Bagdat in the Year 1258, by the death of the last of the Abbaside Califfs, and of all the Princes of his House.

Marco Polo informs us on this Subject, that Halaku Chan having carried the City of Bagdat by assault, tho there was a Garrison of above 100000 Men in it, he shut up the Califf in a Tower, where that unfortunate Prince kept the immense Treasures which he had gather'd with so much Covetousness during his Reign, and let him die with hunger in that place, after he had reproached him with suffering himself and his Dominions to be lost for want of using that Money seasonably.

Halaku put an end also to the Tyranny of the famous old Men of the Mountains, by causing all the strong places of that petty State to be destroyed, after he had put to death the last of those Tyrants called Moadin.

These inhuman Princes possessed a small Territory inclosed within the Mountains of Libanus, to the N. E. of the famous Town of Tyre; their Subjects pretended to be sprung from the great Arsaces, Founder of the Empire of the Parthians, and bore for that reason the name of Arsacians, which was changed by corruption into that of Assassins; they were all Men of Execution, and breathed nothing but Murders and Robberies: Their Chief was commonly called the old Man of the Mountains, because all their Towns and Castles were built upon Rocks, and the most inaccessible Places of the Mountains; and that they always chose one of the most antient and crafty among them to lodge the supreme Authority with.

All our Historians accuse these petty Sovereigns with having been very dextrous at ridding themselves of their Enemies by a Stroke with the Hand, and to have had very singular Methods to engage the most resolute of their Subjects therein; for they pretend, that when they had pitch'd upon any one of them for such a Business, they proposed the Affair he was to act in as an infallible means to gain Paradise; and to insure him in some measure of it, they promised to give him a Foretaste of the Joys which the Happy enjoy there. Afterwards they caused him to be carry'd while asleep into certain very magnificent Gardens

Coplai
Chan be-
stows
Iran on
Halaku.
Sham the
Residence
of Halaku.

Abka
Chan.
Achmed
Chan
turn'd
Mohame-
dan.
Argun
Chan.

to the Sword all the Nation called *Mulahaida**, with their Chief named *Calif Imotasim*, and did not lay down his Arms till he had intirely subdued all the Provinces thereabouts. *Mangu Chan* happening afterwards to die, and *Coplai Chan* having succeeded to the Empire of the *Moguls*, he made over the Property of all the Country of *Iran* to his Brother *Halaku*, who thereupon went and resided in the Town of *Sham*, where he died after he had reigned nine Years over those Provinces.

After his death, *Abka* his eldest Son succeeded him in the Sovereignty of the Country of *Iran*, and died after reigning nineteen Years: After *Abka Chan* his Brother *Achmat* was advanced to the Government of those Provinces. That Prince embraced the *Mahometan* Worship, but he was kill'd by his Nephew *Argun*, the Son of *Abka Chan*, before he could introduce that Religion

Gardens which they had made upon an exceeding high Mountain, where he wanted nothing which might please the Senses while he was there; and after he had been carry'd back in the same manner, they gave him hopes of the full Possession of that delightful Abode, as soon as he had executed the designed Blow; which so far persuaded those miserable Creatures, that there was not any Danger which they would not face with an astonishing Rashness to obtain that imaginary Paradise.

But if what our Historians advance on this occasion be true, I wonder they did not employ all their Skill to make away with *Halaku Chan*, who extirpated them. Be that as it will, 'tis certain we have borrowed from these People the Name of Assassins, which is given at present to those who kill any one designedly. See Mezeray.

[*There was a Race of Mohammedan Princes in Persia called *Melahedah*, or *Ismaelians*, who are the same meant by *Mulahaida*: The Sheich al Gebal, i. e. the Lord of the Mountain, was chief of those Assassins, whom the Author confounds with the Chalif of Bagdad, Almotassem, whom *Halaku* put to death, as well as Rokn Al-din Chuz Shah, chief of the *Ismaelians*. Tacash, the Father of Sultan Mohammed Shah of Chowarazm, purged the Province of Aderbagan of part of

ligion among his Subjects. He reign'd but two Years.

Argun Chan dying after he had reigned seven Kazeitu Years, he was succeeded by his Brother *Kazeitu, Chan.* who was slain by *Baydu* after a four Years reign. *Baydu* *Baydu* who was the Son of *Taragai*, Son of *Ha-Chan.* *Iaku Chan*, seized afterwards the Throne of the Country of *Iran*; but he had scarce reigned *Gasan* eight Months, when *Gasan*, Son of *Argun Chan, Chan.* Son of *Abka Chan*, Son of *Halaku Chan*, put him in like manner to death, and seized the Scepter.

Gasan Chan was the first of the Princes of *Tau-lai Chan's* Race, which reigned in *Iran*, who embraced *Mahometism* together with all his Subjects, and to prevent their falling any more into *Mohammedism*, he caused all the Idol Temples in his Dominions to be burnt: He died in the Year *An. Dom. 1301.* being not above thirty Years of Age.

Ulseitu his eldest Brother was his Successor in the Throne of the Country of *Iran*, and died after he had reigned with much Glory thirteen Years. After the death of *Ulseitu Chan*, his Son *Abusait* came to the Crown: but in regard he was but twelve Years of Age at his Father's death, a Lord, one of his Vassals called *Amir Zupani*, chief of the Tribe of *Suldus*, had the Regency during his Minority. *Abusait Abusaid Chan* * having afterwards taken the Reins of *Chan.* Government into his own hands, acquir'd much Glory by his great Valour, and extended considerably the Frontiers of his Dominions.

of them, Hegrah 593. A. D. 1196. He intended also to have destroyed those of Chorasan, but that Work was reserved for Halaku. There remained some of them in Mandsaran till the time of Timur-bec, who rooted them out. See Hist. Timur-bec. pag. 395.]

[* Called by the Persians, Sultan Mahamet Chodabenda.]

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C H A P. II.

Of the Civil Wars among the several Successors of Abusait Chan, and of the Reduction of the Country of Iran by Dzanibek Chan.

The Moguls Empire in Persia divided by Civil Wars. Arpa Chan succeeds Abu Musa-ben Aly pro-claimed at Bagdad.

Mohammed Ben Jol Kutluk proclaimed in Asia Minor.

Mohammed Chan invades Iran.

Abusait Chan dying after he had reigned in all nineteen Years; those of the Tribe of Suldus, the Heads of which from Father to Son bore the Name of Zupani, put the Scepter into the hands of Arpa Chan, who was descended from Artok-buga, third Son of Taulai Chan. During his Reign there was a Chief of the Tribe of the Virats called Aly, who having much Credit in the City of Bagdat, caused Musa the Son of Aly, the Son of Baydu Chan, Son of Taragai, Son of Halaku Chan, to be proclaimed Chan there. After which Musa Chan marching to attack Arpa Chan, depriv'd him both of his Life and Scepter, and made himself Master of all the Cities and Provinces in his Dependence.

At the same time there was in the Country of Rubm a Sheich named Sheich Hadsani Dfagalir, otherwise Sheich Hadsani-busruk; who understanding that the People of Bagdat had proclaimed Musa Chan, and perceiving himself very powerful in the Provinces belonging to Rubm, he caused in his turn Mahomet, Son of Jol Kutluk, Son of Timur, Son of Anbarzi, Son of Mangu, Son of Halaku Chan, to be proclaimed there in the quality of Chan. As soon as that Prince saw himself raised to this Dignity, he got together a great Army and march'd towards the Frontiers of

of Iran. At the News of the March of *Ma-Defeats hamet Chan*, *Musa Chan* advanced to meet him as far as the City of *Tabris*, and the two Armies coming to a Battle in that place, that of *Musa Chan* was entirely defeated, insomuch that he was constrained to shelter himself among the *Virats*, after having lost on that occasion the said *Aly*, chief of a Branch of the *Virats*, who by his own Interest had raised him to the Throne.

Sheich Aly, Son of *Amir Aly Cosbzi*, who at *Togai* that Juncture commanded in the Town of *Cho-Timur rassan*, being inform'd of this Defeat of *Musa Chan*, proclaimed at *Bastan* and pro-Bastan. claimed there in quality of *Chan Tagai Timur*, one of the Descendants of *Zuzicar*, the Brother of *Zingis Chan*, who formerly resided in the City of *Masanderan*. *Musa Chan* coming afterwards to join them, they went all three in search of *Mahamet Chan*; but the *Sheich Hadsani Dsalagir*, coming to meet them with a powerful Army as far as a place called * *Jagarmruth*, entirely defeated them. *Musa Chan* lost his Life in this Battle, but *Tagai Timur* and *Sheich Aly* fled into the Country of *Chorassan*.

Another *Sheich Hadsani*, whom we shall at *Hagani* present name *Sheich Hadsani Chodsa*, and who Choga commanded on the Frontiers of *Rubm* in the time of *Abusait Chan*, having had Intelligence of the unfortunate Success of that Battle, gather'd in haste a powerful Army, and took the Field against *Mahamet Chan* and the *Sheich Mohamed Hadsani Dsalagir*. After some Rencounters of no moment, they came at length to a decisive Battle near the Town of *Nacivan*, and Fortune having declar'd in favour of *Sheich Hadsani Chodsa*, *Mahamet Chan* died in the Field of

[* *Jagarm Ruth*: I suppose a River.]

Battle, and *Sheich Hadsani Dsalagir*, was obliged to save himself in the City of Sul-tanya. Upon this occasion *Sheich Hadsani Chodsa* conferr'd the Government of the City of Tabris on a Woman called *Satibica*, while he went in pursuit of his Enemies. *Sheich Hadsani Dsalagir* perceiving the conquering *Sheich* pursued him close, and seeing no Likelihood of escaping him, resolved to implore his Clemency and surrender himself at discretion.

Sheich Hadsani Chodsa returning afterwards to Tabris, *Satibica* deliver'd him the Keys of the City after she had govern'd there a whole Year: and the *Sheich* to recompense her Fidelity marry'd her to a Lord called *Suleyman*, the Son of *Mahamet*, Son of *Sangu*, Son of *Jashmut*, Son of *Halaku Chan*.

Gehan Timur pro-claim'd Chan at Bagdad. Some time after the *Sheich Hadsani Dsalagir* having found means to escape out of the Hands of *Sheich Hadsani Chodsa*, fled to Bagdat, and caused to be proclaimed there in quality of *Chan*, *Dsaban Timur*, Son of *Alfran*, Son of *Kazeitu Chan*, Son of *Abka Chan*, Son of *Halaku Chan*: After which he went to try his Fortune a-new against the *Sheich Hadsani Chodsa*; but having been again beaten, he took Refuge in Bagdat; and believing he had reason to be dissatisfy'd with *usurps the Dsaban Timur*, he depos'd him, and seized the supreme Authority himself.

Sheich Hagani Galagir killed by his Wife. In the mean time the *Sheich Hadsani Chodsa* became every Day more formidable; but as he had an Arabian Wife who was great with one *Jacup Shah*, it happen'd one Day that the *Sheich Hadsani Chodsa*, having upon some Account or other caused the said *Jacup Shah*

Shab to be arrested, that Woman imagined it was in consequence of his having come to the Knowledge of the criminal Commerce which she carry'd on with that Man, and under this Apprehension she took the Opportunity, while the *Sheich* slept soundly after hard Drinking, and cut his Throat. The *Sheich Hadsani Chodsa* was Son of *Timur Tash*, Son of *Amir Zupani* of the Tribe of *Suldus*, who had been Regent during the Minority of *Abusait Chan*. As powerful as this *Sheich* was, he never assumed the Title of *Chan*.

After his death his Brother *Malik Ashraf* succeeded him in the Usurpation of the supreme Power, and immediately conferr'd the Dignity of *Chan* upon one of the Descendants of *Halaku*

Chan, called *Nau Shirvan*; but repenting soon *Deposed*, after, he thrust him out of the Throne again, *and Malek* to which he had advanced him, and seized it *Ashraf* for himself: but in regard he led a very scan-*usurps the* *Dignity*.

dalous Life, many among the most considerable of his Subjects, and among others the Chief Justice, went to *Dzanibek Chan*, who *Ganibek* reigned in the Country of *Dasht Kipzak*, and *Chan of* complained so movingly to him of the shameful *Kipsak in-* Actions of *Malik Ashraf*, that he thought *vades Ma-*

himself obliged in Conscience to march against *lik Ashraf.* *him with an Army.* *Malik Ashraf* advancing to meet him with another Army almost equal to his, they came to a Battle in the Coun-try of *Adirbeindsan*, near the City of *Chui*, *Kills him* and *Malik Ashraf* having been defeated *and seizes* *his Domi-*

*and killed upon that Occasion, *Dzanibek* nions.* *Chan* seized all the Provinces which had been under his Subjection. This happen'd in the *An. Dom.* Year 756. *1355.*



P A R T VII.

Which contains the History of *Zuzi Chan*,
eldest Son of *Zingis Chan*, and of his
Descendants who have reigned over the
Kipzaks.

C H A P. I.

*Of Zuzi Chan, and of the Reign of his
Son Batu Sagin Chan.*

*Birth of
Zuzi
Chan.*

*Wrapt in
Paste
when born
for want
of Blan-
kets.*

Zingis Chan being on a time absent, while Borta-cuzin, Mother of Zuzi Chan was with Child of him, the *Markatts* came and fell upon his Habitations; and after they had ruined every thing that came in their way, they carry'd Borta-cuzin with them: But in regard she was Sister-in-law of Aunak Chan of the Caraits, and that Prince was an intimate Friend of the *Chan* of the *Markatts*, he easily obtained her Liberty and sent her back immediately to her Husband, forasmuch as Aunak Chan had always been in strict Alliance with Jessugi Bayadur Chan, Father of Zingis Chan. Borta-cuzin having brought forth a Son on the Road, and having no Blankets to wrap her Child in, she bethought herself of making a Paste of Meal pretty thick, upon which

which she laid her Infant, to save it from being hurt by the Ground. *Zingis Chan* over-joyed at his Wife's return, and being happily deliver'd of a Son, cry'd out, God be thank'd you are come back with a *Zuzi*, which signifies in the *Mogull* Language a *Guest*. From that time forth that Child took the Name of *Zuzi*.

Zuzi Chan happening to die during his Father's Life-time in the Country of *Dasht Kipzak*, where he reign'd, as we have related in the Life of *Zingis Chan*, that Prince was exceedingly afflict'd at it, and sent immediately his Brother *Belgatai Utezkim* into the Country of *Dasht Kipzak*, to cause *Batu*, Son of *Zuzi Chan* to be received there in quality of *Chan* in the Place of his Father. *Batu* being inform'd of the Arrival of *Belgatai*, went to meet him with his Brothers and his Children; and having employ'd three days in lamenting together the death of *Zuzi Chan*, he conducted him to the place of his usual Residence, where *Belgatai* put him in possession of the Throne of his Father; which was done with all the customary Rejoys on the like Occasions: But scarce were these Solemnities ended, when they received the News of the Death of *Zingis Chan*. Whereupon *Belgatai Utezkim* return'd immediately to *Carakum*, where *Zingis Chan* died, and *Batu Sagin Chan*, accompany'd by his Brothers, follow'd him thither immediately, having conferr'd the Regency of his Dominions during his Absence on *Togai Timur* his youngest Brother, who was the only one of all the Sons of *Zuzi Chan*, who upon this Occasion remained in the Country of the *Kipzaks*.

Upon the Arrival of *Batu Sagin Chan* and his Brothers at *Carakum*, they spent several days in lamenting together the Death of *Zingis Chan*; day into

O after Kitay.

after which they assited at the general Assembly of all the Princes of the House of Zingis *Chan*, and of all the great Officers of the Empire who were met to regulate the Succession ; and *Ugadai Chan* having been advanced to the Throne of the *Moguls*, *Batu-sagin Chan*, and his five Brothers accompany'd that Prince in his Expedition into *Kitay* : At the return from which *Ugadai Chan*, pleased with the Conduct and Bravery he had observ'd in *Batu-sagin Chan*, gave him a numerous Army to go and subdue the *Uresses*, the *Zerkass*, the *Bulgars*, and other neighbouring Nations, and caused him to be accompanied in that Expedition by his Son *Kajuk*, by *Mangu*, Son of *Taulai Chan*, and by *Baidar*, Son of *Zagatai Chan*.

*His Expe-
dition a-
gainst the
Russians,
Circassi-
ans, Bul-
garians,
etc.*

*Batu's
Death.*

Batu-sagin Chan having taken the way to his Dominions with so fine an Army, his Brother *Togai Timur* who had the Regency of them in his Absence, came to receive him with all the Magnificence imaginable, and feasted him for three days very splendidly, with all the Princes in his Company. After which *Batu-sagin Chan* gave in his Turn a great Feast, which lasted forty days ; and at the end of all these Rejoycings he set forward on his March to the Enemies Countries. This Expedition had the Success which every one knows, and *Batu-sagin Chan* after he had filled all the West with the Glory of the great Exploits which he atchieved upon that Occasion, at length return'd happily into his own Country of *Dasht Kipzak*, where he died some time after in the Capital of the Country called *Coc-orda*.

CHAP.

THE HISTORY OF THE TATARS.

C H A P. II.

Of the Princes of the Posterity of Zuzi Chan, who have reigned over the Kipzaks, after the death of Batu-Sagin Chan.

AFTER the death of *Batu-Sagin Chan*, *Burga Chan* his Brother mounted the Throne of the Country of *Dasht Kipzak*: This Prince gave on that occasion a very magnificent Feast to all his Vassal Lords, and distributed considerable Presents among the principal of them. Nor did he forget to send some of an extraordinary richness to *Coplai Chan*, in order to get his consent to the Choice which his Subjects had made of him for their *Chan* in the room of his deceased Brother; which he readily obtained.

Burga Chan reigned with much Glory and Intends to Justice, and was much dreaded by all his Neigh- turn Mo- bours. In the mean time it happen'd, that go- hamme- ing one time to see *Coplai Chan*, he met upon dan. the Road with several Merchants of Great Bu- charia and falling into discourse with some of them, particularly upon the Articles of the Mahometan Faith, he was so pierced with the Explanations which these Men gave him of it, that he resolv'd off-hand to embrace that Religion; and having also in time brought over his youngest Brother *Togqi Timur*, who accompany'd him in that Journey, he caused Publication to be made at his Return, that all his Subjects should receive the Mahometan Worship; but he died

Mangu
Timur
Chan.

Conquers
the Bul-
gars.

Sends an
Army a-
gainst Ar-
gun Chan
of Persia.

before he could put the last hand to so salutary a Work, after having reigned twenty five Years.

He had for his Successor in the Throne of the *Kipzaks*, his Brother *Mengu Timur*, who was a Prince of much Courage and Conduct. This Prince after his Advancement to the Crown, gave the Property of a certain Tribe among the number of his Subjects called *Ak-orda*, to *Bay-adur Chan*, Son of *Sheybani Chan*, and to *Oran Timur*, Son of *Togai Timur*, he gave the Towns of *Caffa* and *Crim*; after which he took the Field against the *Bulgars*, and having made considerable Conquests on that side, he return'd into his own Dominions after two Years Absence, but he march'd quickly after towards the Country of *Iran*, where *Abka Chan* reigned at that time, who came to an amicable Agreement with him; and those two Princes lived ever after in so good understanding together, that not a Year past without one sending the other a Present of whatever was rare in his Country. This Friendship continued always the same while *Abka Chan* lived; but after the death of that Prince, *Achmat* Son of *Halaku Chan*, who had embraced *Mahometism*, having been raised to the Throne of the Country of *Iran*, *Argun* Son of *Abka Chan* slew him, and possessed himself of the Crown.

At this News *Mengu Timur Chan* sent two of his Generals named *Tachai* and *Turkuthai* with 80000 Men towards the Frontiers of the Country of *Iran*. *Argun Chan* having got Intelligence of the March of the Troops of *Mengu Timur Chan*, immediately order'd a good Body of the Army to advance and meet the two Generals, under the Command of one of his best Officers called *Amir Tegatur*, and he followed in Person with all his Forces. These two Armies coming

to

to an Engagement in a place called *Carabach*, which is the Army of *Mengu Timur Chan* was defeated, ^{defeated.} which afflicted him so much that he died soon after.

After his death *Tuda Mangu*, Son of *Batu-Sagin Chan*, ascended the Throne of the *Kipzaks*, and as he over-burthen'd his Subjects with Taxes, *Tochtagu* Son of *Mengu Timur Chan* thought himself obliged to represent to him the injustice of that Conduct; but *Tuda Mangu Chan* took it so ill of him, that he was obliged to leave the Country; nevertheless he found the means to return thither not long after at the head of a powerful Army, no body being able to tell exactly from whence he had such considerable Assistance, and having given Battle to *Tochtagu Tuda Mangu Chan*, this last lost the Scepter with *Chan*. his Life in that Action, and *Tochtagu* got himself acknowledg'd *Chan* of the *Kipzaks*. That Prince reigned six Years with the universal Applause of his Subjects, and conquer'd a great number of neighbouring Cities; but Death having snatch'd him away in the midst of his Conquests, he was bury'd in the City of *Sbarisaraizik* pursuant to his last Directions.

After his death *Usbeck Chan* his Son succeeded him in the Throne of *Dasht Kipzak*; and tho he was but thirteen Years old at his Advancement to the Throne, yet he reigned with Usbecks much Prudence and Resolution. He introduced the *Mahometan* Worship thro' all the Provinces of his Dominions, which procured him so much the Affections of his Subjects, that in order to give him publick Demonstration of it, they all took the name of *Usbecks*, which they have constantly retained ever since; for before the Reign of *Usbeck Chan* they were never known under that Name. *Usbeck Chan* after that

that try'd his Fortune twice against *Abusait Chan* of the Country of *Iran*, but he could never make any thing of it, and died at his return from the last Campaign which he made against that Prince.

Dzanibek Chan.

His Son *Dzanibek*, who succeeded him in the Throne of the *Kipzaks*, was also a zealous Protector of the *Mahometan* Worship, and got the Reputation of a very virtuous and devout Prince. He made the Town of *Sharifardaizik* the Place of his ordinary Residence, and continually apply'd himself to the Good of his Subjects. During his Reign *Malik Asbraf*, Son of *Timur Tash*, had seized the Throne of the Country of *Adirbeindsan*, and the neighbouring Provinces ; but as he was a great Tyrant and led a most scandalous Life, Numbers of his Subjects left him and went over to *Dzanibek Chan*, and among the rest a chief Man of the Law named *Mohosudin*, who making it his business to explain the Law publickly in the *Metshids*, took occasion one day, when *Dzanibek Chan* with a great number of other Persons of Quality assisted at divine Service, to touch upon the scandalous Life of *Malik Asbraf* ; and addressing himself to the *Chan*, he threatned him, that in case he did not stir himself effectually to put an end to the infamous licentiousness of that Tyrant, he and all his People who knew he was acquainted with it, would accuse him before the Throne of God of all the Evil that might accrue thereby ; which had such an effect on the Mind of *Dzanibek Chan*, that assembling all his Forces without delay, he went in quest of *Malik Asbraf*, who having on that occasion lost the Battle with his Life, *Dzanibek Chan* seized on all the Provinces under his obedience, and divided among his Subjects all the Treasure of that

Wars upon lik Asbraf, who having on that occasion lost the Battle with his Life, *Dzanibek Chan* seized on all the Provinces under his obedience, and divided among his Subjects all the Treasure of that Usurper,

Usurper, which were found to be four hundred Camel Loads in Gold and in Jewels, without reckoning the other valuable Effects. After which having put the Government of those Provinces into the Hands of his Son *Birdibek*, he return'd into his own Dominions, and was scarce arriv'd before he fell dangerously sick ; upon which he immediately dispatch'd Couriers to his Son *Birdibek*, whom he had left in the Country of *Adirbeindsan*, to come and see him before he died : but perceiving afterwards that it would be impossible, considering the great distance of Places, for him to come time enough to find him still alive, he enjoined the Lords of his Court to acknowledge his Son for their Master after his Death, and having expir'd shortly after, he was bury'd in the Town of *Sbarisarai-zik*, after he had reigned seven Years, which happen'd in the Year 758. *An. Dom. 1356.*

His Son, whom Affairs of importance still detained in the Provinces where he was at the time of his Father's Death, at length arriv'd two Years after ; and having spent three days in lamenting his Father's death, he caused himself to be publickly acknowledg'd in quality of *Chan* : after which he abandon'd himself intirely to Tyranny and a brutish Life ; and forasmuch as he reckon'd he had a long time to live, he put to death all his Relations, for fear any of them should attempt to thrust him out of the Throne which he possessed so unworthily. But his Debauches soon put an end to his Life, which happen'd in the Year 762 : and as with *Birdibek Chan* the Posterity of *Mengu Timur Chan* became extinct, the Scepter of the Countries of Kipzak was conferr'd on the other Descendants of *Zuzi Chan*.

*Tyranny
and De-
bauchery.*

*Ann. Dom.
1360.*

C H A P. III.

Of the Descendants of Togai Timur, youngest Son of Zuzi Chan, who have reigned in the Country of Kipzak.

Uruss
Chan.

Defeats
Tokta-
mish.

Defeated
and killed
by Tokta-
mish.

AFTER the death of Berdibek Chan, Uruss Chan, Son of Badakull Oglan, Son of Chodsa, Son of Avas Timur, Son of Togai Timur, youngest Son of Zuzi Chan, Son of Zingis Chan, seized the Scepter of the Country of the Kipzaks, and reigned for some Years very peaceably. But at length Toktamish, Son of Tokul Chodsa Oglan, Son of Saritza, Son of Avas Timur, Son of Togai Timur, Son of Zuzi Chan, attempted to thrust him from the Throne; but his Troops having been beaten by Uruss Chan, he was obliged to take Refuge with Amir Timur in the Country of Ma-urenner.

There was at the same time a Man of Distinction of the Tribe of the Ak-Mungals, called Kutluk Kaba, who had a Son named Idigi Mangap, and a Daughter whom Amir Timur gave in marriage to one of his Sons, and of this Marriage was afterwards born a Son, who was called Timur Kutluk. Idigi Mangap had put himself in the Service of Toktamish, and when the latter was obliged to save himself by Flight, after having been beaten by Uruss Chan, and to seek shelter from Amir Timur, who then had his Residence at Samarkant, Idigi Mangap follow'd him a few days after with Tidings that they might easily surprize Uruss Chan with all his Forces, because he march'd at a great rate towards the Frontiers of the Country of Ma-urenner. Upon this Advice Amir Timur sent Toktamish with a numerous Army to meet Uruss by Tokta Chan, and the two Armies coming to an Engagement,

gagement, that of *Urus Chan* was intirely defeated; and as this Prince lost his Life in that Conflict, *Toktamish* found no Difficulty after *An. Dom:* that of seizing the Scepter of the *Kipzaks*, which 1375. happen'd in the Year 777.

When *Timur Kutluk* had arriv'd to Years of Understanding, he went to dwell in the Country of the *Kipzaks*, and *Idigi Mangap* put him-self under his Protection, which greatly displeased *Toktamish Chan*; who having besides some Suspicion that *Timur Kutluk* sought to supplant him, endeavour'd without Noise to get rid of so dangerous a Rival: But *Timur Kutluk* having smelt out the Design of *Toktamish Chan*, fled for Refuge to *Amir Timur*, where he was follow'd six Months after by *Idigi Mangap*. In the mean time *Amir Timur* made an Invasion into the Country of *Iran* with all his Forces; whereupon *Toktamish Chan*, who had been informed that *Toktamish* all the Country was unprovided with Troops, enter'd with a good Army into the Country of *Chan in- Ma-urennar*, and having taken the City of *Sawaral-* *markant*, he caused a great number of the In-habitants to be put to the Sword, after which *Takes Sa-* he had a mind to return into his Dominions; *markand.* but *Amir Timur*, who on the News of the March of *Toktamish Chan* had return'd back, *Is over-* follow'd him with so much Diligence that he *thrown by* came up with him at length upon the Banks of *Amir Ti-* the River *Atell*. *Toktamish Chan* finding there mur. was no avoiding a Battle, gave it with all the Resolution imaginable; but the good Fortune of *Amir Timur* having also this time prevailed over all the Conduct of *Toktamish Chan*, this last was obliged to save himself by Flight, after having lost almost all his Army in this Engagement. After which *Amir Timur* return'd to *Samarkant*,

Timur

Timur Kutluk, who was at this Battle in *Amir Timur's Army*, propos'd to him after the Action, that having been obliged to abandon all his Subjects, that he might not be surpriz'd by *Toktamish Chan*, he judged it would not be amiss to lay hold of that occasion to go and assemble as many of his Subjects as he could find, and afterwards return and join him. *Amir Timur* having approv'd of that Design, *Timur Kutluk* went to look for his Subjects, and meeting with a great number of them upon the Banks of the River *Atell*, he prepared to bring them to *Samarkant*; but *Idigi Mangap* made him sensible that he was going to do a thing which would deprive him entirely of all his Subjects, inasmuch as *Amir Timur* would have no more to do at his Arrival but to disperse those Men among the Cities under his Jurisdiction, whereby he would be reduced wholly at his Discretion; that for this reason he would do much better to keep his People together, and go and settle himself with them in some convenient Place. *Timur Kutluk* approving this Council, quitted the Resolution of bringing his Subjects into *Ma-urenner*, and went and fixt himself elsewhere; but we are ignorant of the Place which he chose for that purpose.

*Toktamish Chan** dying after that, left indeed eight Sons; but *Kavertzik*, Son of *Uruss Chan*, seized the Scepter of the Country of the Kipzaks

* *Toktamish Chan* was a Prince of much Bravery and Conduct; he had frequent Quarrels with the Russians, but he beat them several times, and reduced them to great Straits after he had taken the Towns of Moscow and Wolodimer from the Czar Demetrius Ivanowitz; which happened in the Year 1382.

after his death. These are the Names of the eight Sons of *Toktamish Chan*, 1. *Dsalaludin*, 2. *Dsabarbirdi*, 3. *Kajuk*, 4. *Karimbirdi*, 5. *Iskander*, 6. *Abusait*, 7. *Ghodsa*, 8. *Kadirbirdi*.

After the death of *Kavertzik Chan*, his Son *Barak Chan* obtained the Throne of that Country; but after *Barak Chan*, *Machmat*, Son of *Hadsan Oglan*, Son of *Zabina*, Son of *Tolak Timur*, Son of *Saritza*, Son of *Avas Timur*, Son of *Togai Timur*, seized the Scepter, and had for his Successor *Abusait* furname *Dzanimbek Chan* (the Son of *Barak Chan*) who left nine Sons, 1. *Irazi*, 2. *Mahamet*, 3. *Kasim*, who is the same that gave Battle to *Mahamet Chan Sheibani*, in which the latter lost his Life. 4. *Aitik*, 5. *Dsanish*, 6. *Camber*, 7. *Tamish*, 8. *Aussak*, 9. *Zajik*. The Usbeks affirm that the Chans of Turkestan are descended from *Dsanish Sultan*, fifth Son of *Dzanimbek Chan*.

After the Death of *Dzanimbek Chan*, *Giasudin*, Son of *Timuriash*, Son of *Machmat Chan*, possessed himself of the Throne of this Country, and had his Son *Hadji Garay Chan* for his Successor. *Hadji Garay Chan* left eight Sons; 1. *Daulatjar*, 2. *Nur Daulat Chan*, 3. *Haider Chan*, 4. *Kutluk Saman*, 5. *Kildish*, 6. *Mengli Garay Chan*, 7. *Jangurzi*, 8. *Avas Timur*.

After the death of *Hadji Garay Chan*, his Sons divided among themselves the Domains of their Father; but their Descendants did not enjoy it long, for the Urusses seized of all the Country of Kipzak in the Year 961, and since that time we hear no more mention of the Descendants of *Hadji Garay Chan*.

An. Dom. 1553.

Chans of *Chan*. Nevertheless it is certain, that the Chans of *Crim* are sprung from the Post-
Crim de- scended from Ha-
gi Geray Chan. rity of *Hadji Garay Chan*; but as this Coun-
try is at a great distance from us, we know
not from which of his eight Sons they deduce
their Original.



PART



P A R T VIII.

Which contains the History of *Sheybani Chan*, the Son of *Zuzi Chan*, and of his Descendants, who have reigned in the Countries of *Maurenner* and *Turran*.



C H A P. I.

Of the Life and Reign of Sheybani Chan.

ZUzi Chan had during the Life-time of his Father, form'd the Design of making War upon the Zerkass, Bashkirs, Urusses, and other Nations bordering on those People, and for that end had caused a prodigious quantity of Provisions to be got together from all Parts of his Country: but Death preventing him, Zingis Chan resolved that Batu Sagin Chan, Son of Zuzi Chan, should undertake the Execution of the Design concerted by his Father; and the Death of Zingis Chan having this time also obstructed it, Ugadai Chan after his Return from his Expedition into Kitay, would no longer defer the Execution of so noble an Enterprize. Wherefore he sent Batu Sagin Chan into those Parts with a numerous Army, who having taken many Cities belonging to the Urusses, arriv'd at last before the City of Moscow, near which the Urusses, in Conjunction with their

Allies the Nemetzs, had intrenched themselves*.

Sheybani
Chan de-
feats the
Russians
before
Moscow.

Batu Sagin Chan having try'd in vain for three Months to force them from their Intrenchments, resolved at length at the Instances of his Brother Sheybani, who had acompany'd him in that Expedition, to add 6000 Men more to the Body which this last had under his Command. Sheybani having receiv'd this Reinforcement, began by lighting off his Horse, and made all his Soldiers do the same. After which he went at Day-break to attack the Enemy behind, while his Brother Batu Sagin Chan charg'd them in front, which was so well executed, that how vigorous soever the Enemis Resistance might be, they were obliged to betake

* As this is the same Word which the Russians use to signify the Allemands [Germans] it might have happened that the Tatars having taken some of the Allies of the Russians Prisoners in the time of this Expedition of Batu Chan into Russia, asked the Russians what Nation those People were of; and that these answered them they were Nemetzki : It may be these were really Allemands who came to the Assistance of the Russians, or that those People having heard say the Allemands were a very warlike Nation, meant to frighten the Tatars by so formidable a Name. Whereupon these last might have believed in good earnest that this was the Name of that Nation.

[But if the Tatars were to be frightened by the Name of Nemetz, it shewed that they were acquainted with it before, and so that could not be the way they came by it. The Arabs call Germany Nemisiah, which differs very little from Nemetz; but whether they had it from the Tatars, or the Tatars it from them, I cannot at present determine. Upon this occasion it would be of use to know if the several Branches of European Tatars give the Germans that Name ; for if they do, I should be inclined to think it was a Name known long before the Expedition of Batu, to the Tatars, who have always had a Correspondence with Europe, and from time to time swarmed into it, as compelled by the necessity of Want or Force.]

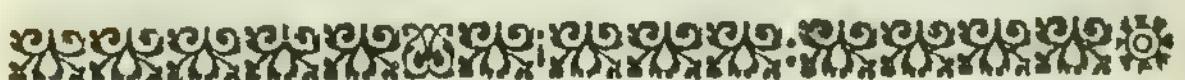
them.

themselves to flight, with the Loss of 70000 of their best Troops.

After this great Victory, *Batu Sagin Chan* presents having advanced a great way farther within the *Enemies Country*, took divers Cities and Provinces belonging to those Nations, and at length returned into his hereditary Dominions, loaded with Riches and Glory. After which *Orda*, surnamed *Itzen*, eldest Son of *Zuzi Chan*, thinking himself in some manner obliged to reward the good Services of his Brother *Sheybani*, made him a Present of 15000 Families; but it is not known from what Nation or Tribe those Families deriv'd their Original. *Batu Sagin Chan* likewise made great Presents to *Sheybani*, and gave him all the Places conquer'd from the Allies of the *Urusses*, with as many of his Subjects of the Tribes of the *Kuriss*, *Naimanns*, *Tribes gi-Carliks* and *Vigurs*, as were necessary for the *ven by* Guard of those Towns, and the Support of *Batu Chan* to his Court. But on condition that he himself should settle in his Neighbourhood in the Lands *Chan*, which were situate between the Provinces of his Dominions, and the Lands of *Orda-Itzen*; and that to this end, he should pass the Summer about the Mountains of *Arall*, and the River *Jaigik*, all that Country being very agreeable in that Season; and that in the Winter he should reside about * *Carakum*, *Arakum*, and towards the Banks of the Rivers *Sirr* and *Saresu*, which are Countries more to the South. Whereupon *Sheybani Chan* sent one of his Sons, whose Name is not known, with several useful Officers and good Troops to possess the *Urussian* and *Nemetzian* Cities, which had been made a Present to him; and the said Son of *Sheybani*

[* Not the *Carakum*, p. 151. which is in the East, but some desert of black Sand, as *Carakum* signifies, in the West.]

Chan, having established himself in those Provinces, dwelt there from that time forward, and his Descendants after him; but because of the great Distance of the Places, I cannot precisely tell whereabouts it was: Nevertheless 'tis reported, that the *Chans* of the *Nemetzs* are sprung from that Branch of the Descendants of *Sheybani Chan**.



C H A P. II.

*Of the Descendants of Sheybani Chan,
down to Jadigar Chan.*

Sheybani *Chan* dying in the afore-mention'd Countries which his Brother *Batu Sagin Chan* had granted to him about the Rivers of *Jaigig* and *Sirr*, left twelve Sons, of which the Names are as follows; 1. *Bainal*, 2. *Bayadur*, 3. *Carak*, 4. *Balka*, 5. *Zirik*, 6. *Mergan*, 7. *Kurtga*, 8. *Ajazi*, 9. *Sagilgan*, 10. *Bajandsar*, 11. *Madsar*, 12. *Conzi*: But *Bayadur* his second Son inherited the Dominions of his Father after his Death.

*Bayadur
Chan.*

*Zuzi Buga
Chan.*

Bayadur Chan had two Sons, the eldest of which was called *Zuzi-buga*, and the youngest *Kutleg-buga*. *Zuzi-buga* reigned after the death of his Father, and had four Sons; 1. *Badakull*,

* Our Author has been misinformed upon this Head; for we have too certain a Knowledge of the Origin and Succession of the sovereign Houses of Allemain [Germany] to be in any doubt thereupon; but I don't say the same of the Succession of the Kings of Hungary, and that of the great Dukes of Lithuania, where there may have been a mixture of the Tatar Blood, without our being informed of it.

2. *Bik Timur*, 3. *Jancazar*, 4. *Jeffu-buga-Ba*-Badakull
dakull succeeded his Father, and had only one *Chan*.
Son named *Mengu Timur*; but because he was *Mengu*
full of Wit and Courage, he was never called *Timur*
other than *Kutluk Mengu Timur*. *Mengu Timur Chan*:
Chan had six Sons; 1. *Ilsak*, 2. *Dsanta*, 3.
Fulat, 4. *Siuntz*, 5. *Temur-bunga*, 6. *Bekkondi*.

'Tis from the Posterity of this last that *Kutzium Chan*, who was the last of the Descendants of *Sheybani Chan*, who reigned in the Country of *Turan*, [Tura] deriv'd his Origin. He became blind in his old Age, after having reigned forty Years in that Country, and the *Urusses* having at that time invaded his Dominions, constrained him in the Year 1003 to save himself by Flight; *An. Dom.*
and since that time the greatest part of the *Country of Turan* [Tura] has been possessed by the *Urusses*. *Kutzium Chan* was the Son of *Murtafa Chan*, Son of *Mamudak Chan*, Son of *Hadsim Mabomet Chan*, Son of *Aly Oglan*, Son of the aforesaid *Bekkondi*, the Son of *Mengu Timur Chan*. After he had been driven out of his Dominions by the *Urusses*, he took Refuge * or Cara among the *Mankatts**, where at length he died. *Kalpakks*.

Mengu Timur Chan dying, *Fulat* his third Son obtained the Possession of his Father's *Chan*. Dominions, and had two Sons, named *Daulat Sheich Oglan*, and *Arab Shab*, who divided between them their Father's Dominions after his decease, and dwelt in Summer towards the Banks of the River *Faigik*, and in Winter about the River *SIRR*.

Daulat Sheich Oglan, had a Son called *Abul-Shabagair Chan*, who made himself formidable to all *dachi Sultan* his Neighbours. He had 11 Sons, of which the eldest was called *Shabadach Sultan*, who had

* [In all likelihood it ought to be *Tura*, for Reasons given in the Second Part.]

Obeit
Chan of
Great Bu-
charia.

Iskander
Chan.

Abdulla
Chan.

Abdulinu-
min Chan.

Hagi
Taulai.
Timur
Sheich
Chan.

*Invaded
and killed
by the
Callmaks.*

*Leaves his
Widow
with
Child.*

two Sons; the eldest called *Mahomet*, surnamed *Shabacht*, of whom we shall speak hereafter; and the youngest, *Mahomet Sultan*, who had a Son called *Obeit Chan*, who reigned in *Great Bucharia*. The second Son of the aforesaid *Abulgair Chan*, was called *Chodsa Mahomet*; but the *Usbeks* named him *Chodsa Amtintak*, because he was exceeding foolish. His Son *Dzanibek* was at least as foolish as his Father, and the Son of *Dzanibek*, called *Iskander Chan*, was no less so than his Father and Grandfather; but he was at the same time very devout, and made Hunting and Hawking his only Employment. His Son was *Abdulla Chan*, whose Son *Abdullmomin Chan*, was the last of that Branch of the Descendants of *Sheybani Chan*. We shall have occasion to speak more particularly in the following Book of these two last Princes, who reigned since in *Great Bucharia*.

Arab Schab, youngest Brother of *Daulat Sheich Oglan*, and Son of *Fulat*, dying, his Son *Hadsi Taulai* succeeded him, and had his Son *Timur Sheich* for his Successor. *Timur Sheich Chan* was a Prince of great hopes, but he lived but a short while; for the *Callmaks*, to the number of 2000 Men, having made an Incursion into his Lands, ruined many Habitations, and carry'd great numbers of his Subjects into slavery. Upon advice of this *Timur Sheich Chan* follow'd them with so few of his Men, that having overtaken and attack'd the *Callmaks*, with a Courage worthy a better Destiny, he there lost his Life, with all his Followers.

In regard he died in the Flower of his Age without leaving Heirs behind him, Numbers of his Subjects retired towards the other Princes; insomuch that it happen'd in the end, that the Widow of the *Chan*, who was with Child with-

out any body knowing of it, had none left with *All but her but the Vigurs* only; who seeing that all the other Subjects of the deceased *Chan* were gone, ^{the Vi-}
^{gurs de-}
^{ferd the} some one way, some another, came also to take *Chan's* their leave of the Widow of the *Chan*; assuring *Widow*. her however, that if there could be found any Slave of their deceased Master who was with Child by him, they would not depart. Whereupon the Widow of the *Chan* having protested that she her self was three Months gone, the *Vigurs* agreed among themselves not to leave her in that Condition. At this News the *Naimanns*, without returning or putting themselves under the Subjection of any other Prince, resolved to wait in the Place where they then were, for the Delivery of the Widow of their deceased *Chan*, that they might have it in their Power to take their Measures according as she should bring forth a Son or a Daughter.

In the mean time the Widow of *Timur Sheich Jadigar Chan* having been brought to Bed of a Son, ^{Chan born.} who was called *Jadigar*, the *Vigurs* dispatch'd a Courier immediately to the *Naimanns* with that News; which gave so much Joy to these last, that having made the Courier a Present of ^{The Nai-}
^{manns}
^{and other}
^{Tribes}
^{return.} a good black Horse, they all return'd to put themselves under the Obedience of their new Master. At their Return, the *Vigurs* having given them the Left hand, in token of the Joy they conceived at seeing them return and join them again, that Complaisance has ever since passed into a Custom between those two Tribes; insomuch that at present, every time the *Naimanns* meet the *Vigurs*, the first always take the ^{take the} Left-hand from the last. Those two Tribes afterwards preserv'd an inviolable Fidelity towards ^{of the} *Vigurs*, ^{and why.}

C H A P. III.

Of Burga Sultan, Son of Jadigar Chan.

Jadigar Chan had four Sons ; the first was named *Burga Sultan*, the second *Abulak*, the third *Amunak*, and the fourth *Abak*. *Burga Sultan*, the eldest of these four Brothers, was a Prince of much Courage ; his Breast was not like that of other Men, inasmuch as it was form'd of one single broad Bone. He lived in the time of *Abulgair Chan*, Son of *Daulat Sheich Oglan*, eldest Brother of *Arab Shab* ; but *Abulgair Chan* was much older than he.

Revolution in Ma-war-al-nahr. There was at that time in the Country of *Ma-urenner*, a Prince of the Posterity of *Amir Timur*, called *Abusait Mirsa* ; who after he had slain another Prince of the same Family, called *Abdullatif Mirsa*, overrun the whole Country, and had constrained his Son *Mirsa Mahamet Zuki* to fly to *Abulgair Chan* for Refuge, who received him very well, in consideration that his Wife was paternal Aunt of *Mirsa Mahamet Zuki*. Some time after his Arrival at the Court of *Abulgair Chan*, the News was spread abroad that *Abusait Mirsa* had march'd with all his Forces towards the Province of *Chorassan*, and that from thence he had passed forward into the Country of *Masanderan*, after having intrusted the Government of *Ma-urenner* to a certain Lord of the Tribe of the *Arlats*, called *Amir Mafet*.

Upon this News, *Mirsa Mahamet Zuki*, unwilling to let slip so favourable an Opportunity without trying to benefit by it, press'd *Abulgair* so earnestly to assist him with Troops on this occasion,

occasion, that the *Chan* suffering himself at length to be overcome by his Intreaties, sent for *Burga Sultan*, in whom he had great Confidence, and desir'd him to take on him the Command of his Troops in this Expedition. *Burga Sultan* having accepted the Proposal of *Abulgair Chan*, this Prince gave him an Army of 30000 Men; at the Head of which he and *Mirsa Mahamet Zuki* march'd towards the Town of *Tashkant*, which opened its Gates without making the least Resistance. From thence they proceeded to the Town of *Shabirochoya*, which they also took in a short time; after which they pass'd the River *Sirr*, and turn'd towards *Samarkant*.

At the News of their Approach, the Governor of this City having taken the Field with

what Troops he was able to get together, went to meet them, and offer'd them Battle. *Burga Sultan* and *Mirsa Mahamet Zuki*, who burnt with Desire to gain by the Absence of *Abusait Mirsa*, took care not to refuse him. On this Occasion *Burga Sultan* put himself at the head of the left Wing of the Army, one of the Generals of *Abulgair Chan*, named *Kishkan Oglan*, commanded the Right, and *Mirsa Mahamet Zuki* placed himself in the Center; and in this Disposition they charged the Troops of *Abusait Mirsa* so briskly, that they entirely defeated them, and constrained *Amir Mafiet* to retreat back into the City of *Samarkant*; from whence he immediately sent a Courier into the Country of *Masanderan* to inform *Abusait Mirsa* of the bad Posture of his Affairs.

At so unexpected a piece of News, *Abusait Mirsa* immediately drew together all his Forces and marched towards *Great Bucharia*. In the mean while *Burga Sultan*, and *Mirsa Ma-*

hamet Zuki, having turned aside from the Road to Samarkant, had taken all the Towns of the Countries of Cuzin, Carmina, and of Ma-urenner, except the Cities of Samarkant and Buchara, which they durst not attempt. Understanding afterwards that *Abusait Mirsa* advanced towards Balck, Burga Sultan thought it advisable, that since they were Masters of the Country of Tashkant, Turkestan and Ma-urenner, and that they might depend upon the Affections of the Inhabitants of the Country, they ought by all means to avoid coming to a Battle with *Abusait Mirsa*; and that it was necessary for that end to take Possession of the Banks of the River Amu, in order to dispute with him the Passage of it, which woold terribly embarrass the Enemy, and oblige *Abusait Mirsa* to expose his whole Army to almost a sure Defeat, in case he should attempt to pass the River in their Presence. But the Lords of the Country who sided with *Mirsa Mabamet Zuki*, having been of opinion that it was better for them to repass the River Sirr, and get into the Town of Shabirokoya, he took this last Advice in spite of all the Opposition of Burga Sultan; which having spread a Fear thro' their Troops, a great number of their Soldiers left the Army to go over to *Abusait Mirsa*; Burga Sultan seeing the bad Consequences of the Advice which had prevailed over the good Council he had given, was troubled at it, and pursuing after the Deserters, put to the Sword as many of them as fell into his hands; and having distributed their Cattle among the rest of his Troops, return'd into his own Dominions: But *Mirsa Mabamet Zuki* went with his Followers, and shut himself up in the Town of Shabirokoya.

Abusait

— *Abusait Mirsa* having had Intelligence of this Business, went immediately and laid Siege to ^{Mirsa} this City. *Mirsa Mahamet Zuki* defended him-^{recovered} self at first with much Bravery; but not seeing al-nahr. any Appearance of Succours, he was obliged to capitulate after four Months Siege, upon the Assurances which *Abusait Mirsa* gave him by one named *Chodssash Obeidi* of Samarkant, that he should be well used. This happen'd in the Year * 860. ^{An. Dom. 1455.}

Some time after *Chodssash Mirsa*, and *Musabi*, two neighbouring Lords in the Dominions of *Jadigar Chan*, had some Quarrel between themselves; which bringing them to Blows, *Musabi* was beaten and obliged to fly to *Burga Sultan*, who had indeed a great kindness for him; but in regard his Father *Jadigar* was not as yet in possession of his Sovereignty, altho his Subjects had acknowledged him for their *Chan*, he judged it would be impossible for him to stir effectually for *Musabi* till that Affair was settled. Wherefore having assembled the most considerable of his Father's Subjects, he managed them so well that they unanimously conferr'd the sovereign Power upon *Jadigar*, and solemnly proclaimed him their reigning *Chan*. After which *Burga Sultan* raised Troops, and took the Field with *Musabi* against *Chodssash Mirsa*; but as it was in the beginning of Winter, they were no sooner upon their March, than there fell so great a quantity of Snow, that all the Roads were become impassible; insomuch that having eaten up all their Provisions, and finding nothing in the Plains for their Horses to subsist on, the principal Officers of the Army were of opinion that the best Course they could take on this occasion was to return in good time; but *Burga Sultan* not enduring to hear of turning back,

* [Rather in 865, or 867. See D'Herbelot, p. 36 and 37.]

continued his March forwards, notwithstanding the Condition of his Army grew worse and worse every Day the farther they went; *Musabi* himself went to him at last, and conjured him not to destroy himself and so many brave Men for sake of him, because it was not abandoning the Enterprize to put it off till next Spring. But *Burga Sultan* stuck to his Resolution, and maugre all that *Musabi* and his Officers could urge to him, they could get no more from him than a Promise, that he would turn back, in case after two days march they heard no News of the Enemy.

Having afterwards continued their March, they were obliged to pass a high Mountain, from the top of which *Burga Sultan* having discover'd Troops marching in the Valleys which were on the other side of that Mountain, he made his Army halt, and sent two Spies to get Intelligence, who soon return'd to carry him the News that it was the whole Army of *Chodash Mirsa* which he saw, and that they came to know it by a Prisoner of the Enemy, whom at the same time they presented before him. Upon which *Burga Sultan* immediately advancing with his Troops, attackt the Enemy so briskly, that he intirely defeated them. *Chodash Mirsa* having been kill'd in this Action, with a great number of his Men, all the rest of his Army were either dispersed or taken Prisoners, and the Daughter of *Chodash Mirsa*, called *Malai Chansada*, being found among the Captives, *Burga Sultan* marry'd her. After this Victory he took up his Winter Quarters thereabouts, and the Spring following return'd into his own Dominions.

C H A P. IV.

*Of the Death of Abulgair Chan, and also
of Burga Sultan.*

IN the mean while *Abulgair Chan* was become so formidable to all the Princes his Neighbours, that they concluded they had reason to take Umbrage at his Power, and to join altogether against him. In consequence of which they declar'd War against that Prince, and Fortune having decided in favour of the greater Number, they put to death *Abulgair Chan*, with *slain*: some of his Children who had fallen into their hands; which obliged the rest of his Children to save themselves by Flight.

On this occasion *Burga Sultan* being willing to fish in troubled Water, appropriated to himself some Lands and Subjects belonging to the Domains of *Abulgair Chan*, notwithstanding the great Friendship which had always subsisted between them, and that Action cost him his Life; for some Years after *Shabacht Sultan*, Grandson of *Abulgair Chan*, returning into the Dominions of his Grandfather, all the antient Subjects of that Prince came and submitted themselves to him. *Shabacht Sultan* having thus re-enter'd into Possession of his Patrimony, did not in any wise seem to call to mind the Reasons which he had to complain of *Burga Sultan*, and always lived in good Understanding with him, dissembling his Resentment, persuaded as he was, that Time would not fail to furnish him with some proper Opportunity to be revenged of him. *Burga Sultan*.

At

*Shabach
surprises
Burga
Sultan in
his Camp.*

At length one day that *Burga Sultan* had fixt his Winters Camp pretty near his own, towards the Banks of the River *SIRR*, *Shabach Sultan* gave Orders to a good Number of his People to attend him, in order to accompany him next day at a great Hunting Match: but marching all of a sudden about Midnight, he turn'd towards the Camp of *Burga Sultan*, and declar'd on the way, to his Soldiers, that he was going to attack that Prince, expressly commanding them not to fall to plundering when they enter'd the Camp of *Burga Sultan*; but to endeavour above all things, to secure the Person of that Prince. Having at length arriv'd at the Camp of *Burga Sultan*, by Day-break, he press'd forwards directly to his Tents, and caused them to be search'd thoroughly for him, but he could not be found; notwithstanding his People all affirm'd, that he was there the very Moment before the Arrival of *Shabach Sultan*; but the

*Burga Sul-
tan hides
himself in
a Pond.*

truth was, that *Burga Sultan* hearing the Noise of the Troops which advanced towards his Tents, jumped out of Bed, where he was then actually lying, and wrapping himself naked as he was in a Robe of Zibelines which was at hand, had gone out of the Tent on the side opposite to that by which the Soldiers of *Shabach Sultan* at the same time had enter'd; having afterwards reach'd a great Pond which was a little way from his Camp, he hid himself among the Weeds, which in great quantities cover'd the sides of the Pond; and on that occasion he had the ill luck to wound himself so deeply in the Foot, that he had much ado to stop the Blood.

*One per-
nates
Burga
Sultan.*

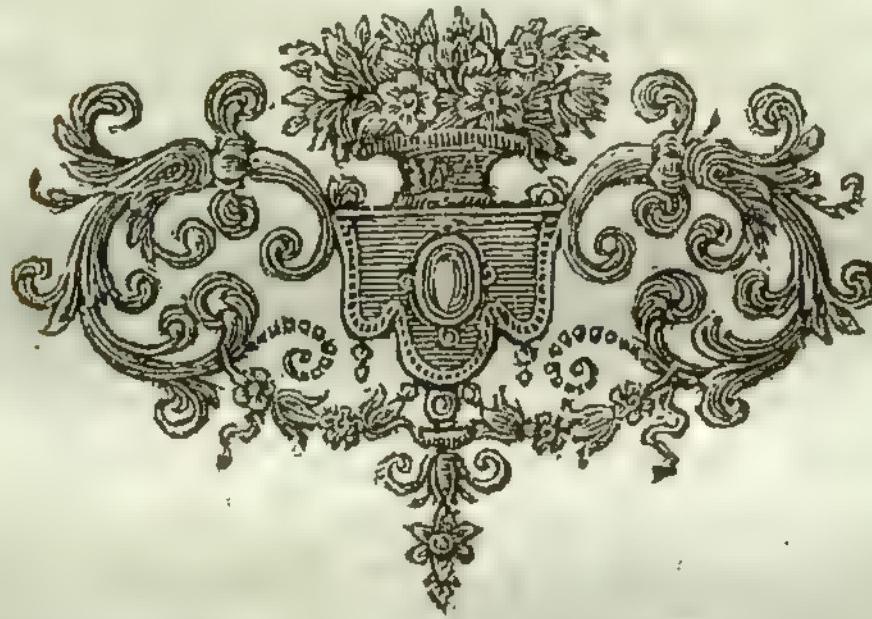
In the mean time *Shabach Sultan* having detach'd some of his Men to pursue those who had escaped, they took among others a Man of Distinction of the Tribe of the *Vigurs*, called

Munga;

Munga ; and having inquired of him who he was, he answer'd that he was *Burga Sultan* whom they sought after. Upon this Reply, they brought him immediately before their Master, concluding it was actually *Burga Sultan* whom they had taken ; but *Shabacht Sultan* having quickly perceived the Deceit, was curious to know the Reason why that Man had taken the Name of his Master ; and having examined him thereupon himself, he made answer, " I have so many Obligations to *Burga Sultan*, that I think I ought to risk any thing on this occasion to deliver him out of Danger ; not doubting but as soon as your Men should believe they had found that Prince, they would all return to the Camp, which might give him an Opportunity of making himself secure in case he was not so already." This Answer exceedingly pleased *Shabacht Sultan*, and gave him a high Idea of the Virtue of that Man. Nevertheless he did not fail to send Men to search over again for *Burga Sultan* ; and as it had snow'd that Night, some of those Men ^{Burga Sultan} *taken and slain.* happen'd to observe the Tracts of a Man who had gone bare-foot, and having constantly follow'd those Tracts, they found at length Drops of Blood, which brought them to the Place where he lay hid among the Reeds. Whereupon they immediately gave Advice of their Seizure to *Shabacht Sultan* ; who after being convinced by his own Eyes that they were not deceived a second time, commanded that he should be immediately put to death, and seized of all his Subject, which happen'd in the Year 886. *An. Dom. 1481.*

Chodsa Mahamet Sultan, the Son of *Abulgair* ^{1481.}
Chan, who had accompany'd his Nephew in this Expedition, espoused the Widow of *Burga Sultan*, Daughter of the afore-mentioned *Chodsaſh Mirſa,*

sa, called *Malai Chansada*. This is the same of whom we have observ'd above, that he was so foolish, that they had given him the Name of *Chodsa Amtintak*; and tho all the World knew that the Widow of *Burga Sultan* was with Child at the Death of her Husband, yet he was willing to have it thought that the Boy which she was at length deliver'd of, and who was called *Dzanibek*, was his Son. *Dzanibek* took at least this from *Chodsa Mahamet Sultan*, that he was as foolish as he, and his Son *Iskander* was never a whit the wiser; but *Abdulla Chan*, the Son of *Iskander*, and *Abdulmomin*, the Son of *Abdulla Chan*, were both Men of good Parts.



PART

P A R T IX.

Which contains the History of the Descendants of *Sheybani Chan*, who have reigned in the Country of *Charass'm*.

C H A P. I.

Of Ilbars Chan, and Bilbars Sultan, who were the first Princes of the Descendants of Sheybani Chan, who reigned in the Country of Charass'm.

Burga Sultan was the Son of *Jadigar Chan*,
the Son of *Timur Sheich Chan*, the Son of *Hadji Taulai*, the Son of *Arabshab*, the Son of *Fulat*, the Son of *Mengu Timur Chan*, the Son of *Badakall*, the Son of *Zuzi Buga*, the Son of *Bayadur Chan*, the Son of *Sheybani Chan*. He left at his Death two Sons, the first called *Ilbars*, and the second *Bilbars*; the latter was also called *Bilicatz*, because in his Youth he had so severe a Fit of Sickness, that he lost the use of his Feet ever after; which is called *Bilicatz* in the *Mogull Language*. These two Brothers were very brave, and lived in the Lands belonging to their Father's Dominions as private Men.

In

**Ma-war-al-nahr
subdu-ed by Sha-bacht.**

**Chorasan
conquered
by Sha-bacht.**

**Urgens
First pos-sessed by
the Uz-beks.**

**Revoluti-on.
Shah Isma-el.**

In the mean time, *Shabacht Sultan* having considerably augmented his Forces by a long Train of Victories over all the neighbouring Princes, enter'd with a numerous Army into the Country of *Ma-urenner*, and made himself Master of it, after having driven from thence the Descendants of *Amir Timur*; but the Children of *Burga Sultan* continued where they were*.

Much about the same time that *Shabacht Sultan* conquer'd *Ma-urenner*, *Sultan Hussain Mirsa*, who was likewise descended from the Posterity of *Amir Timur*, reigned in the Country of *Chorassan*; but happening to die some Years after this Event, *Shabacht Sultan* enter'd his Dominions with a powerful Army, and having conquer'd the best part of them, caused all to be slain of the Family of *Sultan Hussain Mirsa* that fell into his hands; insomuch that as numerous as that Family had been but a little while before, scarce two or three of them escaped the hands of *Shabacht Sultan*; and as the Town of *Urgens* had in like manner been under the Dominion of *Sultan Hussain Mirsa*, *Shabacht Sultan* did not fail to go thither also, and establish there another Governor after he had taken it.

Five or six years after this second Revolution, *Shah Ismael of Persia* having enter'd at the Head of a numerous Army into those Provinces, *Shabacht Sultan* went and gave him Battle near the Town of *Meru*; but so unfortunately for himself, that he there lost his Life, together with the greatest part of his Army. The Governor who commanded at *Urgens* for *Shabacht*

[* *Mirsa Babor*, after driven thence settled in India, and was the first Mogull that reigned there.]

Sultan,

Sultan, hearing of this Misfortune, quitted the Town immediately, and fled elsewhere*.

* After the Persians, in conjunction with the Oriental Turkmanns, had driven the Descendants of Tamerlan out of Persia, immediately after the Death of that Conqueror; under the Conduct of Cara Machmat, Persia fell into horrible Confusion, which continued till Ussum Cassan [Uzun Hassan] at length obtained the Throne, and established the Monarchy of Persia in its former lustre: but after his Death, which happen'd in the Year 1484, [1478] that Kingdom relapsed into the same Disorder, which ceased not till towards the beginning of the 16th Age, when Shah Ismael possessed himself of the Monarchy of Persia.

Shah Ismael was Grandson by his Mother to Ussum Cassan, [Uzun Hassan] King of Persia, and by his Father, Grandson of one of the Grandsons of Sheich Sefi, who lived in Reputation of great Sanctity in the Town of Ardevil, in the Time of Tamerlan, [Amir Timur] and pretended to be descended in a right Line from Ali, Son-in-Law to Mahomet; 'tis for that reason that all his Descendants took the Quality of Sheich, down to Shah Ismael; who was the last of that Family which bore that Title. 'Tis true, his Father Sheich Aidir, who was great great Grandson of Sheich Sefi, had before attempted to seize the Crown of Persia, as being Son-in-Law to Ussum Cassan; but he lost his Life on that Occasion, and left at his Death his Son Sheich Ismael so young, that all that he was able to do for himself in such bad Circumstances, was to escape into the Province of Kilan, to an old Friend of his Father's, who put him in a way afterwards of being followed by great numbers of People, and of making himself at last Master of all Persia, which happened about the Year 1502. After which he exchanged the Title of Sheich, for that of Shah, and his Descendants have ever since preserved that Title with much care.

Shah Ismael died in the City of Caswin in the Year 1525, aged 45 Years, and his Corps was laid in the Tomb of Sheich Sefi, his great great Grandfather at Ardevil, where most of the Kings of Persia of his Race have since chosen to be interred. All the Kings who have reigned in Persia since Shah Ismael, have been of the Family of the Sofi's, and of the Posteriority of that Prince.

The present King of Persia is called Shah Tamas II. and by the Course of Affairs in those Parts, he will probably be the last King of Persia, of the House of the Sofi's.

Shah

Chowa-
razm
subject to
Persia.

*Policy of
the Cady
Umar.*

The Genealogical History Part IX.

Shab Ismael having conquer'd all the Towns of the Country of *Chorassan*, establish'd his Residence in those Provinces, and sent three of his Officers into the Country of *Charass'm*, giving to one of them the Government of the Towns of *Chajuk* and *Hassarassap*; to another the Government of the City of *Urgens*, and to the third that of the Town of *Vasir*. The Governors of the Towns of *Urgens* and *Vasir* were two Brothers, *Arabs* by Extraction; one of which, who had the Government of the Town of *Urgens*, was called *Subbanculi*, and the other *Rachmanculi*. *Rachmanculi*, to whom the Government of *Vasir* had fallen, upon his Arrival in that Town gave a magnificent Feast to all the principal Inhabitants thereof, and made them handsome Presents on that Occasion. The Cady of the Town called *Umar*, who was a Man of much Conduct and exemplary Life, was the only one who absented himself from that Entertainment, and dispensed also with going to see the new Governor under pretence of an Indisposition which obliged him to keep his Bed: But the Day after that Feast, he sent for five or six of the principal of those who had been there desiring to speak with them; and having complimented them on the Favours which the new Governor did them, he added, that after accepting his Presents, he did not doubt but they were disposed to accept of his Religion: at which they appearing much surprized, he asked them if they were ignorant what Religion the *Persians* were of? Whereupon they answer'd him, they knew not what he meant by his new Religion, seeing the *Persians* were of the same Religion with themselves, and that all the Governors which came among them till that time from *Chorassan*, had been of their own Profes-

Profession. Then the Cady inform'd them that *His Speech* it was about thirteen Years since *Shab Ismael* ^{to the} had chang'd the Religion, and introduced into ^{principal} *Inhabi-* his Dominions Opinions which ought to create ^{tants of} Horror in every faithful *Mahometan*; that it *Vasir*. was plainly because he had so few Troops in the City, that the Governor concealed his Religion as yet; but that they might take it for granted he would not dissemble when he should be better supported; that he would begin with them as the most considerable among the Inhabitants of the Town, to introduce the Changes in Religion, which without doubt he intended; to the end that by their Example the common People might the more easily be drawn in to give their Consent: That for his part, he thought it his Duty to warn them of it, to the end they should take heed what they did; considering the imminent Danger to which Religion was exposed on that Occasion.

Two years after, the principal Inhabitants of *Inhabi-* the Town of *Vasir*, went to the Country of ^{tants of} *Bakirgan* to find a Man of their Religion of the ^{Vasir re-} Tribe of *Sagidatta*, who had a very extraordi- ^{solve to choose a} nary Reputation for Probity and Virtue, and *Chan*. propos'd to him their Resolution to proclaim him *Chan*, and cut the Throats of the *Persians* who were in Garison in their City. But that holy Man, called *Haisamudin Catal*, refused to accept of those Offers, saying, that if they would be advised by him, he would propose to them a Prince of the Blood of *Zingis Chan*, who would suit them much better than he, and that in a word it was *Ilbars*, the Son of *Burga Sultan*, who lived among the *Uzbeks**, that he meant; that he had frequent Opportunities of seeing him in the

[* The Uzbeks inhabited then all Kipzak, from the Sirr to the Irtis.]

*Country
of the
Usbecks.*

Journeys which he made every Year into the Country of the *Usbecks*, to receive the Charities of several good People who were disposed to give it him; and that he could assure them that Prince wanted neither Conduct nor Courage to defend them bravely, if ever there should be occasion. Upon this Advice, those of *Vasir* dispatch'd two of the principal Inhabitants of the Town to *Ilbars* with a Letter of Invitation, desiring him to repair to *Vasir*; and the holy Man order'd one of his People who was known to *Ilbars* to accompany those Deputies.

Ilbars ac- As soon as that Prince had received the afore-
cepts their said Letter, and understood the Commission of
Invitation. the Deputies, he sent them back directly with this Answer, That he would follow them immediately and bring his Brother *Bilbars* along with him. The Deputies having return'd with this News, 'twas thought advisable to send a new two other Deputies to meet *Ilbars*, to tell him that it was not his best way to enter directly into the Town, but that he should stop at a certain Place in the Neighbourhood without being discover'd, and that they would come to him, when it would be proper time. These Deputies having also return'd after settling every thing with *Ilbars*, the Chiefs of the Conspiracy, who were the principal Lords of *Vasir*, made the Inhabitants take up Arms; and having caused the Gates to be shut, they cut the Throats of the *Persian Governor* and all his Men, excepting one, who was so well hid that they could not find him. The Day after this Adventure they all went out to meet *Ilbars*, and the *Usbecks* as well as the *Sarts* having received him *Proclaim'd* with a great deal of Joy, they solemnly pro-
Chan at claimed him their *Chan* with the universal Ap-
Vasir. probation

probation of all the Assistants, which happen'd ^{Anno Dom. 1505.} in the Year 911, called *Koi*, or the *Sheep*.

The Town of *Vasir* heretofore had several other Towns under its Jurisdiction, but the late Wars had separated most of them from it; insomuch that there were only the Towns of *Jangishar* and *Tarsak* which depended on it. *Ilbars Chan* gave *Jangishar* to his Brother *Bil-bars*, and placed a trusty Officer as Commander in *Tarsak*. He that govern'd there for the *Persians* having found means to escape the Massacre of the Garrison of *Vasir*, was still fortunate enough to get out of Town in the Evening without being observ'd by any body. After which he fled directly to *Urgens*, to give an Account to the Governor of the Misfortune which had happen'd to his Brother.

Upon so unexpected News, *Subhanculi* caused all the principal Inhabitants of the City of *Urgens* to meet before him; and having imparted to them the Manner in which those of *Vasir* had treated his Brother, with all his Garrison, he added, "That seeing he had already had the Government of *Urgens* for several Years, and that he believed he had not given them the least reason to complain of him; as also they on their side had always behaved themselves very well towards him, he addressed himself without Ceremony to them, to know their Opinion in this Juncture; that if they were weary of submitting to his Orders, and wished for a Change, they might freely disclose their Minds to him, because he did not intend at all to be a Charge to them, or to reside in their Town against their Wills; but that if they would continue their Good-will to him, he was content to stay among them." Whereupon they unanimously answer'd, "That

"*Shab Ismael*, whom all the other Towns of
"Irak and Chorassan obey'd, being a good
"Master, and that having nothing to com-
"plain of him who was Governor for that
"Prince in their City, they desired he would
"continue to reside among them in that Qua-
"lity, to prevent both himself and them from
"being accountable to the *Shab*, in case he
"quitted the Town without being obliged by
"a greater Force: That they were very far
"from giving him the least occasion of Disfa-
"tisfaction, being firmly resolv'd to preserve
"an inviolable Fidelity towards the *Shab*: that
"as to what pass'd at *Vasir*, they were very
"sorry for the Loss which he had of his Bro-
"ther upon that Occasion; but for the rest,
"that Affair needed not give him any uneasi-
"ness: that there was all the Probability in the
"World that this new *Chan* would not continue
"long, and that the *Usbecks* were naturally so
"unconstant that they would soon leave him in
"the Lurch, if worse did not happen to him."

*Governor
of Urgens
sends a
Spy to Va-
sir.*

Upon these Assurances, the Governor having
desired that they might promise by Oath to as-
sist him in case he came to be attack'd by the
Usbecks, they took that Oath with a great deal
of readiness. After which having made choice
of one of the Inhabitants of the Town, whose
Fidelity he had try'd, he promis'd him as much
Silver as would load a Horse, in case he would
go to *Vasir* and inform himself exactly of the
Condition Affairs were in there, and bring him
a faithful Account of them. But to be better
assured of this Man, he oblig'd him before-
hand to embrace his Religion; after which, ha-
ving given him Money sufficient, he caused him
to depart for *Vasir*. This Man having at his
Return made a Report entirely agreeing with
the

the Relation of the *Persian* who had escaped from the Massacre of *Vasir*, he took diligent care to put himself in a Condition of Defense.

Three Months after, *Ilbars Chan* having drawn near to *Urgens* with an Army, the Governor *Subbanculi* went to meet him with his Men ; but having been beaten in that Action, the Troops of *Ilbars Chan* pursued him so hotly, that they enter'd the Town pell-mell with the Fugitives, and made themselves Masters of it after having put to the Sword the Governor, with all the Garrison and the principal Inhabitants of the Town. After which *Ilbars Chan* sent for his *Wives* and *Children* to *Urgens*, and there established his Residence for the time to come. The *Persian* Governor, who was at *Hassaraf-sap*, having taken the same Measures for the Preservation of his Place, as *Subbanculi* had done at *Urgens*; the Inhabitants of the Town promised him likewise all Fidelity and Assistance.

In the mean time *Ilbars Chan* finding he had not Men enough to defend his Conquests, inasmuch as most of the Subjects of his House were under the Obedience of his Uncles, by the Father's side, he deliberated with the principal of his Party, whether it would not be best to send for the Children of his Uncles with their Subjects, by that means to augment his Forces; and the Majority having been of opinion, that the more there came the better; only one of the common People of the Tribe of the *Vigurs*, who by chance was at that Conference, opposed it strenuously; representing to the Assembly, that it was a favourite Maxim of Sovereigns, who would preserve Peace to themselves, to keep their Relations at a distance from the Provinces of their Dominions; to the end that if there should happen to be some restless Spirits among

Q 3 them,

them, they should not be in a Situation to be able to disturb the Tranquillity of the State, But the *Chan* and the Lords of his Council perswaded that it was nothing but the Hatred which that Man bore to the Children of *Abulak* and *Amunak*, which inspir'd him with that Opinion, they took the Liberty with which he had expressed himself very heinously ; and after having reproach'd him that his Discourse tended to create a Misunderstanding among so near Relations ; they added, that they ought to rid themselves in good time of such sort of Men, in order to prevent their kindling Discord among them in the time to come.

*Invites the
Posterity
of Jadigar
Chan into
Chowa-
razm.*

In regard the four Sons of *Jadigar Chan* were at that time dead, and that only their Children were living ; *Ilbars Chan* pursuant to the Advice of the Lords of his Council, gave them to understand, that he had been so happy as to obtain the Possession of the Towns of *Vasir* and *Urgens* ; but that those of *Hassarassap* and *Chajuk* were still in the Hands of the *Persians* ; that he had already try'd to dislodge them, and had taken all the other Towns of those Provinces if he had not wanted Men ; and that it was for this reason that he invited them to come with their Subjects and share in the Conquest of so fine a Country, where they would find Towns remaining for them to settle in.

*Ilbars re-
turns to
reside at
Vasir.*

As soon as the Son of *Abulak* and the six Sons of *Amunak* had receiv'd these Tidings, they repaired off-hand to *Ilbars Chan*, who gave up to them the Town of *Urgens* and its Dependencies, and return'd to reside at *Vasir* : after which those newly arrived Princes sent out every Day great Parties to scour the Country about *Chajuk* and *Hassarassap* ; which so incommoded the *Persians* that were in Garrison in those two

Places,

Places, that not daring either to stir out themselves, nor send their Cattle to the neighbouring Pastures, they were at length constrained to a Persians bandon those Towns and retire into their own *forsake* Country ; after which the Princes having seized Chajuk the Towns which the *Persians* had forsaken, *and Has-* *sarassap,* they carry'd the War into the Province of *Cho-* *rassan* ; where after the Death of *Shah Ismael*, *Towns of* they handled the *Persians* so roughly, who were *Chorasan.* in possession of the Towns of that Province, that besides the two fore-mention'd Towns of the Country of *Charass'm*, they obliged them to quit all the Towns situate between the Country of *Durubn* and the Mountains which are to the West of the Town of *Chorassan*, without daring to keep any of them, so much had Fear seized them. But the *Turkmans*, who possessed the Turk-Towns which are on the Confines of the Coun-*manns op-* *tries of Istarabath* and *Chorassan* towards the *pose the Usbecks.* Frontiers of the Towns of *Abulchan* and *Mankisblak*, vigorously oppos'd the Princes, and were always fighting with them, notwithstanding that some of them had submitted to them.

Bilbars Sultan, Brother of *Ilbars Chan*, was in most of these Actions ; and as he could not fit *Character* of *Bilbars* on Horseback because he had lost the Use of *Sultan.* his Feet, as we have already observ'd, he made use of a small light Chariot drawn by one clever Horse ; seated in this Chariot, and accompany'd by not above half a Dozen Men fit for Action, he not only led his Troops bravely to the Charge, but also ventur'd his Person among the thickest of the Enemy, and fought so well that every body wonder'd at him.

Ilbars Chan and *Bilbars Sultan* happen'd to die within a very little while of one another, *Ilbars* after having reign'd some Years, and left seve-*Chan* ral Children. *Ilbars Chan* in particular had se-*and Bil-* *ven tan.*

seven Sons. The first called *Sultan Gasi*, and the second *Mahomet Gasi*; but we know not the Names of the other five. *Bilbars Sultan* left five Sons, but we are acquainted with the Name of only one of them, who was called *Sultan Hadsi*. *Ilbars Chan* gave to all his Sons the Sirname of *Gasi*, in remembrance of their having vanquish'd the *Persians* who were at *Urgens* and *Vasir*, the word *Gasi* signifying a Man who subdues People of another Religion; but we know not for what reason *Bilbars Sultan* gave the Sirname of *Hadsi* to his Sons.

Signification of the word Gazi.



C H A P. II.

*Of the Life and Reign of Hadsi Chan, of
Hafanculi Chan, of Saphian Chan, and
of Buzzuga Chan.*

Sultan
Hadsi
elected
Chan.

After the Death of *Ilbars Chan*, *Sultan Hadsi* who was the eldest *, not only of his Brothers, but also of the Sons of his Uncle *Ilbars Chan*, and who enjoyed, during the Life of his Uncle, the Revenue of the Town of *Jangisbar*, was proclaimed *Chan* at *Vasir*: but in regard he had but few Subjects, his Power was very small, and the greater part of the Subjects of his Family obeyed only the Orders of *Sultan Gasi*, eldest Son of *Ilbars Chan*; who being a Prince of a great Genius, disposed entirely of the Hearts of those who conversed with him; and as he was at the same time extremely

* [The eldest of the reigning Family always chosen Chan, except in extraordinary Cases.]

ambi-

ambitious, he left very little Power to *Hadji Chan*, in such sort that he was obliged to be content with the Title of *Chan*, which he bore, and the Precedency which *Sultan Gasi* was pleased to give him in all Matters of Ceremony.

After his Death, *Hafanculi*, the Son of *Abu-lak*, who reigned in the Town of *Urgens*, was declared *Chan*, as being the eldest of all the Princes of the House of *Jadigar Chan*: For inasmuch as they were all descended from those three Brothers, *Burga Sultan*, *Abulak*, and *Amunak*, and that consequently they made but one House together, they all obeyed the same *Chan*, notwithstanding that each had his particular Dominion. These are the Names of the six Sons of *Amunak*; 1. *Saphian*, 2. *Buzzuga*, *Children of Amunak.*
3. *Avanash*, 4. *Kabl*, 5. *Akattai*, 6. *Aganai*. These six Brothers had at this time six other Sons, who were of Age to do for themselves, without reckoning the young Children which they had. *Hafanculi Chan*, who was the only Son of *Abulak*, had likewise several Sons; of which *Bilal* the eldest had a perfect Resemblance of his Father in every thing, and also in his good Disposition.

Nevertheless it happen'd in process of Time, *Civil War among the Usbeck Princes.* that the Sons of *Ilbars Chan*, of *Bilbars Sultan*, and of *Amunak*, being uneasy that *Hafanculi Chan*, who resided at *Urgens*, had a Revenue exceedingly more considerable than themselves, joined all their Forces together and went and laid Siege to the Town of *Urgens*. Whereupon *Hafanculi Chan* having sally'd afoot with his Men out of the Town, went and posted himself upon the Counterscarp of the Place before the Gate which leads to the Country of *Chorassan*, and fought bravely against the Confederates from Morning till Evening. On this occasion, *Aganai*

nai Sultan, youngest of the Sons of *Amunak*, who was but twenty years of Age, suffering himself to be carry'd too far by his Vivacity, was killed by *Hasanculi Chan's* Men, who cut off his Head and sent it into the Town; which so enrag'd his Brothers and the other Chiefs of the Confederates, that having made a last Effort against those of the Town, they obliged them to shut themselves up within their Walls.

After this Siege had lasted four Months, Provisions became so dear in the City, that the Head of a Horse or a Cow was sold for forty *Tanga*, which was the reason that many People quitted the Town, and went to implore Mercy of the Confederate Princes. These Desertions having by little and little considerably diminished the Forces of *Hasanculi Chan*, the Allies caused at length a general Assault to be given to the Town, which succeeded so well, that in spite of the incredible Efforts which *Hasanculi Chan*, assisted by few Men who remained with him, made on that occasion, the Besiegers enter'd at length Sword in hand, and made themselves Masters of it after much Bloodshed. After which they put to death *Hasanculi Chan*, with *Bilal* his eldest Son, and sent the rest of his Children, who were still very young, into *Great Bucharia*; where at the time that I am writing this Book, there are actually living fifteen Males of the Descendants of *Hasanculi Chan*.

Saphian Sultan, eldest Son of *Amunak*, succeeded *Hasanculi Chan* in the Dignity of *Chan* of the Country of *Charass'm*; but the Confederate Princes agreed among themselves about a new Division of the Towns of the Country; and by virtue of that Convention, the Descendants of *Burga Sultan* had for their Share the Towns

**Urgens
taken.**

**Hasanculi
Chan
and his
son Bilal
put to
death.**

**Saphian
Chan.**

**New Di-
vision of
Towns.**

of *Vasir*, *Jangishar*, *Tarsak*, and *Durubn*, with the Turkmanns of *Mankishblak*; and the Descendants of *Amunak* had all the other Towns of the Country of *Charass'm*, viz. *Urgens*, *Chajuk*, *Hassarassap*, *Kabt*, *Buldumsass*, *Nikitzkata*, *Bojunda*, *Bagabat*, *Nasai*, *Iburdu*, *Zabarda*, and *Mahana*, with the Turkmanns which inhabited the Countries of *Abulchan* and *Debistan*.

Thereupon *Saphian Chan* having sent word to Turk-
the Turkmanns of *Abulchan* of the Tribe of ^{manns re-}
Irsari, that they should agree to pay him an ^{fuse to} annual Contribution, or that he would come ^{submit to} *Saphian* and destroy all their Habitations, they volun- *Chan*.
tarily assedged themselves and sent him the Sum by way of a free Gift. But the *Chan* not well content with that kind of precarious Contribution, sent the Year following forty Men to levy the Contributions of all the Turkmanns of *Abulchan* and *Debistan*: These Men not expecting to meet with Resistance, began with making a Computation among themselves how many Families each would have to receive Contributions from. After which having dispersed themselves thro' the Country pursuant to this Division, the Turkmanns gave the Word, and cut the Throats of those forty Receivers at the same instant of time. Upon this News, *Saphian Chan* march'd against them with an Army, accompany'd by his four Brothers.

You must know that the River *Amu*, after it ^{Course of} has pass'd by *Urgens*, takes its Course towards the West and the Mountain of *Abulchan*; and from thence wheeling about that Mountain it runs Southward; then returning to the West, it ^{the River Amu from Urgens to the Caspian Sea.} passes thro' the Country of *Ogurza*, and falls in-
to the Sea of *Masanderan*. There were at that time Habitations in abundance upon both sides of that River, from the Town of *Urgens*, as far as

Turk-
manns.

as the Country of Ogurza ; by reason of the Soil being exceedingly fertil, all sorts of Fruits and Roots grew there in Perfection. The Turkmanns who possessed those Quarters went to encamp in Summer in the neighbouring Valleys, where they knew they should have Water for their Cattle, and in Winter they return'd to their Habitations on the Banks of the River. The Turkmanns of the Tribe of *Adaklichisser-illi* dwelt on both sides of that River, from the Country of *Pisbga* as far as that of *Karikizit*; from the Country of *Karikizit* as far as the Mountain of *Abulchan*, the Turkmanns of the Tribe of *Aly-ili* inhabit, and the Turkmanns of the Tribe of *Ti-u-azi* possess the rest of the two sides of the River *Aniu*, from the Mountain of *Abulchan*, as far as the Sea of *Masandaran*: But to return to the History.

Press'd
hard by
the Chan.

Mountain
Dsu.

Saphian Chan having arriv'd with his Army at the first Habitations of the Turkmanns, which were those of the Tribes of *Irsari* and *Chorafsan-Saluri*, which dwelt together, found at first much Resistance ; but after killing a good Number of Turkmanns, and making many others of them Prisoners, the rest were obliged to betake themselves to flight towards the Mountain called *Dsu*, situate three days Journey to the North of *Abulchan*. *Saphian Chan* after he had order'd all their Cattle to be carry'd away, follow'd them to the Foot of the Mountain, where he went and encamp'd. The Turkmanns who had retir'd upon the Mountain, found themselves in want of Water at the end of two days, which obliged them to capitulate: For this purpose they deputed some old Men among them, who having obtained Permission to come to the Camp of *Saphian Chan*, addressed themselves to *Akattai Sultan*, youngest Brother of *Saphian Chan*,

Chan; and after putting him in mind that the *Usbecks* were always accustom'd to prefer the youngest Son to his other Brothers*, they pray'd him that forasmuch as he was also then the youngest of his Brothers, he would do them the Favour to intercede for them with his Brother *Saphian Chan*; to the end he might grant them Pardon, under a Promise that they would serve him faithfully for the time to come.

Akattai Chan having received these Deputies very well, sent them back with this Answer, "That he would endeavour to appease the Anger of the *Chan*, provided they would not submit, fail to send him immediately some of the most considerable among them." Upon which they sent them to him off-hand; and *Akattai Sultan* having made them take the Oath of Fidelity upon the *Alchoran*, in the Name of all the others, obtained their Pardon of *Saphian Chan*. After which having represented to them, that in return for the Clemency shewed them, they ought to think of the means of testifying their Gratitude to him; they all declar'd they only waited his Order thereupon, and that they were all ready to obey him in every thing he should desire of them.

Upon which *Akattai Sultan* demanded nothing of them for the current Year, in consideration of what they had already suffer'd on that Occasion: but he agreed with them that the Turk following Year they should give 40000 Sheep ^{manns fay} for the forty Men sent to receive the Customs whom they had kill'd, and permit *Saphian Chan* to impose on them, besides such other Charges as he should think convenient. To make up this

Contribution.

* The Reader may compare this Place with what our Author relates on the Subject, p. 60.

Number of 40000 Sheep the Tribes of *Taka*, *Sarik* and *Jamut* obliged themselves to furnish 8000, the Tribe of *Irsari* 16000, and that of *Chorassan-Saluri* the remaining 16000. All these Tribes made but one formerly, but in process of time it became divided into divers small Branches. *Saphian Chan* having summoned those Tribes the Year following to make good the Engagements of this Treaty, they sent off-hand the 40000 Sheep by a Deputation of ten Men from among them: The *Chan* very well pleased with the punctualness of the *Turkmans*, sent back their Deputies loaded with Favours; and since that time the *Turkmans* of those Tribes have always been obliged, they and their Descendants, to furnish yearly the aforesaid Sum of 40000 Sheep to the *Chan*.

*All the
Turk-
manns
submit.*

The other Tribes of the *Turkmans* made also their Agreement afterwards with the *Chan*, viz. that the Tribe of *Itzki Saluri* should give annually 10000 Sheep by way of Contribution, and 1000 more for the Kitchen of the *Chan*; the Tribe of *Hasan* 16000 Contribution Sheep, and 1600 to the *Chan's* Kitchen; the Tribe of *Ikdur* and that of *Dsaudur* 12000 Contribution Sheep, and 1200 to the *Chan's* Kitchen; the Tribe of *Arabaz* 4000 Contribution Sheep, and 400 to the Kitchen of the *Chan*; the Tribe of *Koklan* 12000 Contribution Sheep, and 1200 to the *Chan's* Kitchen: The Tribe of *Adakli* 12000 Contribution Sheep, and 1200 to the Kitchen of the *Chan*; and that some other inconsiderable Tribes should give also 4000 every Year. With regard to the three Tribes of *Turkmans* which dwelt along the Banks of the River *Amu*, it was stipulated that they should contribute no Sheep, but that the Tribe of *Adaklichisser-illi* should furnish yearly

a certain Number of Soldiers for the *Chan's* Service, and that those of *Aly-ili* and *Ti-u-azi* should pay their Contribution in Merchandizes. These three last Tribes of *Turkmans* who lived upon the Profits of their Lands were surnamed *Utzill*, which is to say, a People divided into three Branches.

Saphian Chan dying after he had reigned some *Buzzuga* Years, his Brother *Buzzuga Sultan* was pro-Chan, claimed *Chan* in his room. *Saphian Chan* left at his Death five Sons, viz. 1. *Jussupb*, 2. *Funes*, 3. *Aly*, 4. *Agish*, 5. *Paluanculi*, to whom *Buzzuga Chan* assigned the Town of *Chajuk* in appenage.

Obeit Chan, who then reigned in *Great Bucharia**, took about that time some Towns of the *Chan of Country of Choraffan* which the *Persians* before Great-Bu-possessed, and the *Usbecks* his Subjects made con- charia. continual War upon the rest of the Towns of that Country, which were still under the Dominion of the *Persians*, carrying away from time to time a great Number of the Inhabitants of the Country into slavery. On the other side the *Chorasan Usbecks* of the Country of *Charass'm*, who pos- harass'd by the sessed the Towns of *Iburdu*, *Nasai* and *Duruhn*, *Usbecks* did no less incommod the *Persians* which dwelt of Bucha- in the Towns of *Chodsan* and *Espberagin*, to- ria and wards the Frontiers of the Country of *Gilkuyruk*; Chowa- for as the *Usbecks* of *Nasai* were but one day's razm. Journey distant, they continually scour'd the Plain thereabouts with great Parties, and by that means they did not only hinder the Inhabitants of those Towns from cultivating their Lands, but they also cut off all Correspondence

* This Prince was Son of Mahomet Sultan, Brother of Shabacht Sultan, who drove the Descendants of Tamerlan out of Great Bucharia, as our Author relates, p. 210, 222.

with the other neighbouring Towns belonging to the Persians.

Shah Tamas makes an Alliance with the Usbecks.

*Shah Tamasip** who reigned then in *Persia*, unable effectually to remedy the Disorders which the *Usbecks* raised upon the Frontiers of his Dominions, because of the Quarrels which he had every now and then with the Sultan of *Rubm*, resolved to make an Alliance with the *Usbecks* that he might have Elbow-room on that side. Accordingly he dispatch'd an Envoy to *Urgens*, with Proposals of Marriage between the *Shah* and a Princess, the Daughter or Relation of *Buzzuga Chan*. That Envoy arriving at Court, gave *Buzzuga Chan* to understand, that his Master, as powerful as he was always, thought it a great Honour to be marry'd to a Princess of the Blood of the great *Zingis Chan*, and that therein he had before his Eyes the illustrious Example of *Amir Timur*, to whom so much Honour redounded, on account of marrying a Princess of the House of *Zingis Chan*; that they

* This Prince is called Shah Tamas I. by our Historians; he was the Son of Shah Ismael I. but he fell very short of the Capacity of his Father in the Art of Reigning. He lost the greatest part of the Conquests his Father had acquired from the Turks, and it was his good Fortune rather than his Conduct which helped him to get rid of an Enemy so formidable as Sultan Soliman the Great, whom he had upon his Back, without losing more of his own than what his Father had conquered from the Turks.

'Twas this Prince who assisted Babur Chan, whom Shabach Sultan had driven out of Great Bucharia, to mount the Throne of Indostan; and when after his Death his Son Homayun had lost that Conquest again, he helped him to recover it: and ever since that time the Descendants of those Princes have always kept Possession of that Empire.

Babur Chan was Grandson of Abusaid Mirsa, of whom our Author has spoken Part. 8. Chap. 3.

Shah Tamas I. died 1576. after a Reign of fifty Years.

† We know nothing certain touching this Princess of the Race of *Zingis Chan*, whom Tamerlan espoused: All that

they gave him upon that Occasion the Name of *Amir Timur Curagan*, which he retained ever *Gurcan* after: That besides the Honour which would accrue to his Master by so illustrious an Alliance, he might hope to find in it a real Advantage, inasmuch as the News of this Marriage would make the Sultan of *Rubm* go on warily, and furnish his Master with the means of opposing more effectually for the time to come, an Enemy who would not fail to fall upon the *Uzbecks*, if ever he should come to force the Barrier which the Kingdom of *Persia* sets in his way.

Buzzuga Chan having accepted the Proposals of the Envoy, betrothed his Niece called *Aishabika*, Daughter of *Saphian Chan* to the *Shab*, because he had no Daughter of his own. After which he sent *Agish Sultan*, one of the Brothers of the betroth'd, accompany'd by nine Lords of his Vassals to the Court of *Shab Tabmasip*, to give the finishing Touch to this Treaty of Alliance and Marriage.

I have been able to find thereupon in Authors is, that Gonzales de Molina, who wrote the Life of Tamerlan in Spanish, tells us, that the most distinguished among the Wives of that Conqueror was called Cannon, and that she was the Daughter of one Ahin Chan, who reigned at Samarkant before Tamerlan: But with regard to the Name of Cannon, which that Author has given the Princess in question, I am fully persuaded he is deceived thereupon, and that in Name of that Princess, he has taken the Name of *Chanim*, or *Chanun*, as the Tatars pronounce it, which is peculiar to the Wives and Daughters of the Chans; and as to the Name of Ahin Chan, which he gives her Father, I have no better Opinion of it, because among the different Names of the Chans who reigned before Tamerlan in Great Bucharia, I find none that has the least Conformity with it, unless he speaks of *Adill Chan*, according to what our Author relates upon this Subject, p. 170, 171.

Shah Ta-
mas be-
stows
Chogan
on Aish
Sultan.

The *Shab* received that Prince with all pos-
sible Marks of Distinction, and made him a
Present of the Town of *Chodsan*, where *Agisb*
Sultan at length died after he had resided there
during twenty five Years. *Shab Tabmasip* sent
likewise to *Buzzuga Chan* ten Wedges of Gold,
and as many of Silver, each of which was
as big as a Tile, and ten fine Horses, the
Saddles and Harness of which were richly
trimm'd with Gold; to his Spouse he sent nine
Pieces of Cloth of Gold, a Thousand Pieces
of Silk Stuffs, and abundance of other valuable
Clothes, with magnificent Habits. After which
Buzzuga Chan caused that Princess to be brought
to him with all the Magnificence imaginable,
and lived ever after in Peace with the *Persians*.
This *Chan* died at length a short while after the
afore-mentioned *Agisb Sultan*, after having reign-
ed twenty seven Years with much Glory.



C H A P. III.

*Of the Reign of Avanash Chan, and of
the Civil Wars among the Descendants
of Amunak, and those of Burga Sultan.*

Avanash
Chan.

AFTER the Death of *Buzzuga Chan*, *A-
vanash Chan* his Brother was proclaimed
Chan in his room in the City of *Urgens*. *Buz-
zuga Chan* left three Sons at his Death, viz. 1.
Dost Mabamet, 2. *Ish Mabamet*, 3. *Burum*, o-
therwise named *Ish Dost*, to whom *Avanash
Chan* assigned the Town of *Kabt* for his Por-
tion.

Avanash

Avanash Chan had likewise three Sons, called *Account of Din Mabamet Sultan*.
 1. *Din Mabamet*, 2. *Machmut*, 3. *Aly*. This *Chan* had bought the Mother of *Din Mabamet Sultan* from a Merchant of the *Mankatts*, who pretended she was a Daughter of a *Mirsa* of the *Mankatts*, but born of a Slave; and that having been made Prisoner on account of some Troubles which had befallen the Country of the *Mankatts*, she had been sold to him. The Mother of the two youngest Sons of *Avanash Chan* was also a Daughter of a *Mirsa* of the *Mankatts*, and 'tis the Custom among them, when the *Chan* has a Spouse who is Daughter of a *Mirsa* of the *Mankatts*, she is called *Biim*, nor has any other Wife of a *Chan*, let her be of what Family she will, a Right to pretend to that Name. After that *Din Mabamet Sultan* had been weaned from the Breast of his Mother, his Father committed him to the Care of the Mother of his younger Brothers, but she did not love him at all; and her Hatred to him increased with his Years.

It happen'd among the rest that *Din Mabamet Sultan* playing when he was six Years old, with other Children of the same Age, built a small Fort of Earth and Stones, in which having posted some of his Comrades, he commanded the rest to go and attack that Fort, promising to reward those well who signalized themselves on that Occasion; and threatening with Death those who failed in their Duty. The *Biim* having observ'd this Action of *Din Mabamet Sultan*, did not fail to make use of an Occasion which appear'd so proper to chide him well, saying, "What are you doing there, "you *Tugma*? do you think that is the way "they make Forts with Earth and Stones?" you must know that the word *Tugma* signifies a Chid

born of a bought Slave. Whereupon *Din Mahamet Sultan*, who (notwithstanding he was but a Child, yet resented smartly the Injury which the *Biim* had uttered) having approached towards her, made her a profound Reverence with an Air of Mockery, replying, “ ‘Tis well God has inspired me with this Thought, for if you know it not, I know very well that ‘tis of Earth and Stone that they build Fortresses.” The disdainful manner with which *Din Mahamet Sultan* treated the *Biim* on this Occasion, increased yet more the Aversion which she had naturally to him.

Makes an Inroad into Persia. In the mean while *Din Mahamet Sultan* having attained the Age of nineteen * Years, and being informed that the *Usbecks* who dwelt in that part of the Country of *Chorassan* which was then in Subjection to the *Chan* of *Urgens*, had been accustomed heretofore to send Parties from time to time towards the Territories of *Istarabat*, and that part of the Country of *Chorassan* which is subject to the *Persians*, from whence they had almost constantly return'd with a considerable Booty, he took up a Resolution to make an Inroad on that side unknown to his Father, and having for that End made choice of Forty Men, who were willing to follow him on this Occasion, he set forward with them out of hand; and after having for some time coasted along the Arm of the River *Amu*, which in those Days passed before *Urgens*, he went over to the other Arm of that River, which he pass'd at a Place called *Sidalik Taka*; having afterwards enter'd a Defile, which is on that side, called *Dinar*, he met a Man belonging to one of the

Course of the River Amu.

[* Hegra 940, for he was 28, in 949. See the end of the third Chapter.]

Lords of *Mahamet Gasi Sultan*, who was conducting nine Camels and thirty Sheep, and having asked from whence he came with that Cattle, he answer'd, That he had been receiving the Contribution of some *Turkmans* for his Master, and that he was returning to him at *Durubn*, for *Mahamet Gasi Sultan* was at that time in possession of that Town. Whereupon *Din Mahamet Sultan* having observ'd a yellow Goat among the Sheep which this Man led, he pray'd him to give it him, that his Men might have wherewithal to subsist on the Road, and that at his Return he would not fail to gratify his Master: But this Man refusing to give it him, *Din Mahamet Sultan* made his Men abuse him, and take all he had from him; after which he pursued his Journey.

It will hardly be credited that a yellow Goat should cause the Destruction of a Town *, and yet this same yellow Goat actually did, as the Sequel of this History will make appear: From whence it has pass'd into a Proverb among us, *That the Town of Urgens was ruined by a yellow Destructive Goat.* *Din Mahamet Sultan* having arriv'd with his Men upon the Lands of *Istarabat*, caused all the Cattle of the *Perians* to be carry'd away three times, and then return'd with them. In the mean time, the Man whom he had order'd to be ill used at the Defile of *Dinar*, having gone to his Master with the News of the Adventure which he had with *Din Mahamet Sultan*, that Lord went immediately to make his Complaints to *Mahamet Gasi Sultan*, who forthwith commanded some Troops towards the Road by which *Din Mahamet Sultan* was to re-

[* Coffee has been the Occasion of as great Disturbances. See *Voyage de l'Arabie Heureuse*, p. 255, &c.]

Din Ma-
homet
taken.

turn, with Orders to bring him to him in case he fell into their Hands. This Command was executed in the nick of Time, for *Din Mahomet Sultan* having taken very quietly the same Road in returning which he took in going, without dreaming in the least of the Snare that had been laid for him, went directly into the midst of those Troops, which brought him to *Mahomet Gasi Sultan*, after they had taken from him all the Booty he had seized from the *Perians*. As for the forty Men which followed him in this Enterprize, they let them go their way, and one Party of them return'd to *Urgens*; but the rest not daring to go back after what had happen'd to *Din Mahomet Sultan*, dispersed themselves among the People which lived on that Road, waiting to see what would become of their Leader.

*Imprison'd
and pu-
nished.*

Those who return'd to *Urgens* gave indeed an Account to *Avanash Chan* of what had befallen *Din Mahomet Sultan*; but as he did not at all love that Son, and that besides he had at the Age of fifty Years espoused the Sister of *Mahomet Gasi Sultan*, he gave himself no trouble about it, because he had no desire to quarrel on that Account with his Brother-in-Law. In the mean time, as soon as the Troops of *Mahomet Gasi Sultan* had brought *Din Mahomet Sultan* to him, he caused him to be imprison'd in a House separated from all the other Houses of the Town, where he had him guarded very closely for some time; after which he had him punish'd, and sent him back to his Father *Avanash Chan*, under a Guard of six Men, commanded by one of his Vassals of the Tribe of the *Vigurs* called *Risba Chudai-birdi*, whom he ordered to tell the *Chan* from him, that he had sent him his *Tugma*, after having been obliged to punish him for hav-

ing

ing made an Inroad into the *Persian* Territories without his Permission, and for having besides that stripp'd some of his People upon the high Road.

Risha Chudaibirdi having set forward with ^{Din Ma-}
Din Mahamet Sultan and his six Men, the *Sultan* ^{hamet} *escapes.*
who almost died with Desire to see himself at liberty, bethought himself of making from time to time great Outcries; imagining that if any of his Men who had accompany'd him in his Incursion upon the Lands of *Istarabat*, should by chance have stop'd upon that Road, they might know his Voice and come to his Assistance; and every time that *Din Mahamet Sultan* put up a Cry, the Lord who conducted him cry'd on his part *Risha!* which was his usual word: But *Din Mahamet Sultan*, who believed that he made those Exclamations with a design to insult him, took such Offence at it, that it cost *Risha Chudai-birdi* his Life; for having been obliged to pass thro' the Country of *Gordish*, which is very populous, he found that some of the Men who had been in the Party with *Din Mahamet Sultan* had stop'd there, who having distinguish'd his Voice followed him at a distance. The Lord who commanded the Convoy of that Prince having a mind to pass the Night thereabout, *Din Mahamet Sultan* desired him to go on and not give him the Mortification to be made a Spectacle to so many People; whereupon, *Risha Chudai-birdi*, to please him, continued his March till Day-break, and then he made his Men halt in a Place far from the common Road for the Conveniency of feeding his Horses; but while he and his Men were asleep, the Men who followed *Din Mahamet Sultan* at a distance came up very softly, and set him at liberty;

*Slays his
Convoy
and their
Commander.*

As soon as *Din Mahomet Sultan* found himself free, he slew the Commander of his Convoy with his own Sword; and having also cut the Throats of the rest of the Men, he had the dead Corps bury'd instantly a little out of the way: After which he had the Marks of the Blood which still appear'd upon the Ground, cover'd nicely with Sand; and to secure this Affair as well as he could from taking Wind before the proper time, he obliged them all to promise him by Oath not to discover it to any one. After which he went very quietly to see his Father at *Urgens*, who having inquir'd of him at his Arrival how he got off the Scrape, he answer'd, that indeed *Mahomet Gasi Sultan* had been very angry with him, but it was soon over, and that he had at last sent him back with a Present of some Horses and Habits, which his Father took to be all Truth.

*Din Ma-
homet's
Plot a-
gainst
Mahomet
Gasi Sul-
tan,*

In the mean time *Din Mahomet Sultan*, who had laid his Scheme, went to a Graver and had two Seals made, one with the Cypher of his Father, and the other with that of his Mother-in-Law, the Sister of *Mahomet Gasi Sultan*: After which he wrote in the Name of his Father to *Mahomet Gasi Sultan*, that his Sister being very sick, and desiring to speak to him, he beg'd he would come and see her off-hand. He wrote him also another Letter to the same purpose in the Name of his Sister, pretending to be sick; and having sealed those two Letters with the two Seals he had got engraved for that End, he gave them to a trusty Person to carry to *Mahomet Gasi Sultan*; and to the end he might make the more haste, he gave him two of his best Horses to serve him in this Journey. While he waited the Return of his Express, he got together the Forty Men who had

had followed him in his *Persian Incursion*, and entertained them nobly to make them amends for the Booty which *Mahomet Gazi Sultan's Men* had taken from them:

Mahomet Gazi Sultan, as soon as he had received the Letters, set forward immediately for ^{Mahomet Gazi Sul-} *Urgens*; and having arrived there in an Evening, ^{rives at} when *Avanash Chan* was gone to take the Di-Urgens. ^{tan ar-}
version of Hawking, he went directly to the Apartment of his Sister, who received him very well. *Mahomet Gazi Sultan* perceiving no Tokens of Sicknes, told his Sister he thank'd God to find her so well recover'd after the pressing Letters which had been written to him upon that Account: But she having reply'd, that she had not been ill at all, and that she knew of no Letters he spoke of, he began to suspect something: Whereupon leaving his Sister that Instant, and hearing at the same time much Noise in the great Street which faced the Castle, he left his Horses near the Gate he went in at, and made to the Stables of *Avanash Chan*, thinking to escape that way by a small Back-door which opened into a By-street; but finding that Street full of People, he durst not execute that Design, and was constrained to hide himself the best he could in a Heap of Dung which he found in one Corner of the Stable.

Din Mabamet Sultan, who had seen *Mahomet slain by Gazi Sultan* go up to his Sister's Apartment, followed him with some of his Men, and not finding him there, he asked the Women-slaves which attended his Mother-in-Law where he was gone; and upon their telling him he had taken the way to the Stables, he followed him thither. In the mean time his Men run thro' all the Apartments of the Castle in search of *Mahomet Gazi Sultan*; but not finding him, they return'd

to

to join *Din Mabamet Sultan*, who was gone down into the Court of the Castle ; and on this Occasion, it came into one of their Heads to search so well in every Corner of the Stables, that he perceived at last a Bit of the end of *Mahamet Gasi Sultan's Scarlet Robe*, which stuck out of the Heap of Dung where he lay hid, and *Din Mabamet Sultan* having been informed of it, went instantly and slew him on the Spot

*Aly Sultan
put to
death by
way of
Reprisal.*

Upon the Noise of this News which spread forthwith thro' the whole Town, one of *Mahamet Gasi Sultan's Men* ran without stopping to *Vasir*, to tell *Sultan Gasi* of the Death of his Brother. Among other Wives which that *Sultan* had, he had newly marry'd a Daughter of *Saphian Chan*; and it happen'd that *Aly Sultan* her Brother was come to see her just at the time that her Husband receiv'd this sad News, which so transported him with Rage, that for want of having it in his power to revenge himself upon the Guilty, he let his Vengeance fall upon his Brother-in-Law *Aly Sultan*, whom he slew out of hand, without considering that he was altogether innocent of the Murder of his Brother. *Avanash Chan* having been inform'd at his Return from Hunting that *Din Mabamet Sultan* had slain his Brother-in-Law *Mahamet Gasi Sultan*, and that he had fled after committing that Action no body knew whither; he assembled all the Lords of his Council to deliberate what was to be done upon the Occasion of so extraordinary an Accident; but scarce had they taken the proper Resolutions on that Affair, when there arriv'd a Courier with the News of the Murder of *Aly Sultan*, which threw *Avanash Chan* into Confusion.

In the mean time the Nephews of *Avanash Chan*, as being all of the Posterity of *Amunak*, having been inform'd of what had happen'd at *Urgens* and *Vasir*; and foreseeing that there was likely to ensue a bloody Civil War, repaired all to *Urgens* to *Avanash Chan*; from whence, on the other hand, the People of *Mahomet Gasi Sultan* retir'd to *Vasir*. *Avanash Chan*, for his part, had indeed no Inclination for a War, but his Nephews and their Vassals led him in some measure, whether he would or no, to muster an Army and march towards *Vasir*.

Upon the News of this, *Sultan Gazi* sent to *Sultan Gazi* demand Assistance of the Descendants of *Bilbars Sultan*, who were in possession of *Jangishar*; but because they were not over-hasty in coming, *Sultan Gazi* in expectation of their Arrival, took the Field with what Troops he had, and advanced to meet *Avanash Chan* as far as the Country of *Kumkant*, which is to the West of the Town of *Vasir*, and whose Inhabitants are very well to pass. These two Armies which fought for one another, soon met, and *Sultan Gazi* finding in ranging his Troops that there were not Men enough to make a Front equal to that of the Enemy, was not a little chagrin'd at it; and as he was not very well belov'd by the Soldiers, because he paid them very badly, one of them began to cry aloud on that Occasion, that he had an Opportunity of supplying the Defect of Soldiers by his Horses and Cows, of which, till then, he made more Account than of his Warriers; nor could the *Sultan* discover who it was that did him that Affront whatever Inquiry he made about it. In short the two Armies having engaged, *Sultan Gazi* lost the Battle, and was there kill'd with fifteen other Princes of the Posterity of *Ilbars Chan*.

Sultan

Sultan
Gasi's
Children.

Sultan *Gasi* had several Wives, and among others, one who was Daughter of a Chief of the Turkmanns called *Uligtu Basmalbik*, who fell into his Hands at the time that he made War with the Turkmanns of the Country of *Burma*; he had two Sons and two Daughters by that Wife, the eldest of the Sons was called *Umar Gasi Sultan*, and the youngest *Shir Gasi Sultan*; and of the Daughters, the eldest was named *Sabbara Chanim*, and the youngest *Nonash Chanim*: These four Children of Sultan *Gasi* falling into the Hands of *Akattai Sultan* after this Battle, that Prince sent them into Great *Bucharia*. *Umar Gasi Sultan* was at that time fifteen Years of Age, and *Shir Gasi* but twelve.

During these Transactions, the Princes of the Posterity of *Bilbars Sultan* arriving at *Vasir*, and being inform'd at that Place that Sultan *Gasi* had already taken the Field in search of *Avanash Chan*, they continued their March forthwith in the Road which his Army had taken, and did all in their Power to join him with their Troops before he should be obliged to come to a Battle with the Princes of the Posterity of *Amunak*; but having arriv'd in the Country of *Kumkant*, they receiv'd the News of the Defeat and Death of Sultan *Gasi*, which obliged them to fly into the Great *Bucharia*, because they durst not venture to return to *Jangisbar*. After which the Princes of the Posterity of *Amunak* put to death all the Posterity of *Burga Sultan* which fell into their Hands; and as for the Daughters and Wives of that House, they thought fit to keep them in quality of Captives; and in this manner it was that the Posterity of *Ilbars Chan*, which was formerly very numerous, was almost intirely extinct by means of this War, at least,

no more of them were then to be found in the Country of Charass'm.

After so great a Revolution, the whole Country was divided among the Descendants of Amunak: *Avanash Chan* was indeed satisfy'd with his old Domain and the Town of *Urgens*; but he distributed the other Towns among his Relations, and *Din Mahamet Sultan* had for his Share the Town of *Durubn*, and all the Princes lived afterwards in great Amity together.

In the mean time *Umar Gasi Sultan*, Son of *Sultan Gasi*, arriving in Great Bucharia, put himself immediately in the Service of *Obeit Chan**; and notwithstanding his Youth, he signalized himself in such wise on several Occasions, that they began already to look upon him as a Prince who would one Day make himself be talk'd of. He, especially, press'd *Obeit Chan* exceedingly to give him an Army to go to *Urgens*; and as the other Princes of the Posterity of *Abulgair Chan*, who were at that time in those Parts, declar'd they would accompany him in that Expedition, *Obeit Chan* of Grand Bucharia, *Dsuamart Chan* of Samarkant, and *Barak Chan* of Tashkant, as also *Hainsa Sultan*, and the Descendants of *Mahadi Sultan* of Hisar, agreed together to enter with all their Forces into the Country of Charass'm.

At this News the Princes of the Posterity of *Avanash Amunak*, who possess'd *Chajuk*, *Hassarassap*, and the other neighbouring Towns, came with all the Troops they had to join *Avanash Chan*; but that *Chan* not daring to wait the Enemies coming at *Urgens*, retir'd into the Desarts. *Obeit*

* *Obeit Chan* the Nephew of *Shabacht Sultan*, was the Son of a Grandson of *Abulgair Chan*, who was, as it were, the common Stock of all the Princes of the Posterity of *Sheybani Chan*, who were then settled in Great Bucharia.

Chan and his Allies arriving at *Urgens*, detacht some Troops to seek out *Avanash Chan*; which having taken him in the Country of *Baijalkiri*, brought him to *Obeit Chan*, and with him several Princes of his House, and a great Number of other Persons of Distinction.

Prisoners divided.

Urgens given to Abdulasis Sultan.

Tribes of Usbecks in Cho-warazm.

As soon as they were arriv'd in the Camp, *Obeit Chan* caused a Division to be made of the Prisoners. *Umar Gasi Sultan* had for his Share *Avanash Chan*, whom he instantly put to death, as a Sacrifice which he owed to the Manes of his Father; *Obeit Chan* kept for himself *Akattai Sultan*, Brother of *Avanash Chan*, and gave *Khal Sultan*, who was another Brother of *Avanash Chan*, to *Hainsa* and the Descendants of *Mahadi Sultan*: he gave the Town of *Urgens* to his Son *Abdulasis Sultan*, and did not meddle either with the *Turkmanns*, or the *Sartes*, which he left in the quiet Possession of their Settlements; but they made a Partition of the four Tribes of the *Usbecks*, who dwelt in the several Provinces dependant on the Country of *Charass'm*, in such sort that *Obeit Chan* had one Tribe, the *Chan* of *Samarkant* one, the *Chan* of *Tashkant* one, and the Princes of *Hisar* one: After which each of these Princes having establish'd an Intendant over the Tribe which fell to his Share, they return'd into their own Dominions.

When *Avanash Chan* was made Prisoner, his two Sons *Machmut* and *Aly* took Refuge at *Durubn*, with *Din Mabamet Sultan* their eldest Brother; and *Aly Sultan*, who was the youngest, was not then above seven Years old. *Jussuph* and *Junus*, two of the Sons of *Sapbian Chan*, as well as several other Princes and young Men of Quality, fled also to *Durubn*; but the Children of *Akattai Sultan* were all carry'd Prisoners into Great Bucharia with their Father, except only

only one of them called *Hadsim Sultan*; who *Escape of*
when *Avanash Chan* was taken, was glad in so *Hadsim*
bad Circumstances to retire to an old Domeſ- *Sultan*.
tick of his Father's of the Tribe of the *Dur-*
manns, called *Dſansait*, being then eighteen
Years of Age; and as that Man had no hand
in the Affairs of the Times, *Hadsim Sultan* put
on some old tatter'd Clothes, and kept his Hor-
ſes as if he had been one of his Slaves.

In the mean time the *Durmanns*, who had *Hadſin*
been made Prisoners by *Obeit Chan* and his Con- *Sultan dif-*
federates, having been ſent to dwell in the *covered*
Country of *Kefillrabat*, discover'd by chance, *and flies* *to Duruhn*.
after they had dwelt there for three Months,
that *Hadſim Sultan* kept the Horses of that an-
tient Domeſtick of his Father. *Dſansait* hav-
ing been inform'd that his Secret had taken
Wind, went and conjur'd *Hadſim Sultan* to re-
tire from him, ſeeing that his longer Stay in his
House would infallibly ruin them both, every
body already ſpeaking publickly of it. Where-
upon *Hadſim Sultan* pray'd him to give him
wherewithal to go join *Din Mahamet Sultan* at
Duruhn: *Dſansait* finding this to be a reaſo-
nable Propoſal, took four of his best Horses, one
of which he gave *Hadſim Sultan*; and having
loaded the two others with Proviſions, he
mounted himſelf upon the fourth. In this man-
ner they went and paſſ'd the River *Amu*, near
Urgens, and arriv'd ſafely at *Duruhn*.

Shortly after the Arrival of *Hadſim Chan* *Din Ma-*
in that Town, *Din Mahamet Sultan*, accompa- *hamet*
ny'd by all the Princes of the Posterity of *Amu-* *takes the*
nak Chan, who had taken Refuge with him, *Field with*
took the Field with an Army, and march'd to- *three thou-*
wards *Urgens*. At his Arrival in the Country of *Gordiſh*, he demanded of the Chief of the Tribe *sand Men.*
of *Adaklichiffer-illi*, a Reinforcement of 1000

Men out of the bravest *Turkmans* of his Tribe; and having obtained that Aid, he continued his March with his small Army of 3000, as far as the Country of *Pishga*. In this Place he held a Council upon the Enterprize which he had to form; and because it appear'd that their Forces were too few to go and attack *Abdulasis Sultan*, Son of *Obeit Chan*, in the City of *Urgens*, and that besides they had no Boats to pass the River *Amu*, supposing they were willing to undertake so rash an Attempt, 'twas resolv'd to take the Rout of *Chajuk*, because there was no need of Boats on that side; and that they might hope to arrive there without the Enemy having any Tidings of their March, seeing few People dwelt upon that Road.

*Takes
Chajuk.*

*Abdulasis
flies from
Urgens
into Bu-
charia.*

*Obeit
Chan
marches
towards
Urgens.*

At their Arrival at *Chajuk*, they took it without much Difficulty, and put to Death the Commander of the Town with 15 or 16 Men of his Garrison. Upon this News, the Governor of *Hassarassap* went to *Abdulasis Sultan* at *Urgens*, and appris'd him of what had happen'd at *Chajuk*; adding, that he did not doubt but *Din Mahamet Sultan* was already at *Hassarassap*. Upon this Report, *Abdulasis Sultan* fearing to fall into the hands of that Prince, in case he should stay longer at *Urgens*, quitted that Town off-hand, and went to his Father in *Great Bucaria*. *Obeit Chan* having immediately assembled a numerous Army, march'd towards *Urgens*, but arriving at the Habitations of a Tribe of the *Turkmans*, called the *Tribe of Caramit*, he stopt there with part of his Army, and sent two of his Generals with the rest of his Forces to *Urgens*: Of these two Generals of *Obeit Chan*, one was sprung from the Tribe of the *Oklians*, and called *Bisam*; and the other from the Tribe of the *Kunkurats*, and named *Haphis*.

At

At the first Advice of the March of the E-^{Debate} nemy, *Din Mahamet Sultan* march'd out of ^{whether} *Chajuk* and took the Field to go meet them; ^{they should} ^{advance} but the Princes, his Relations, and the other ^{or retreat.} Lords which accompany'd him in that Expedition, were unanimously of Opinion, that seeing they had not in all above 10000 Men, and that they knew the Enemy's Army was more than 40000 strong, it would quite dishearten them to fight against such unequal Forces; that consequently the best Course they could take on this Occasion was to return to *Duruhn*; whereas *Obeit Chan*, who had not return'd into the Country of *Charass'm*, if he had not been inform'd that they design'd to make themselves Masters of the Town of *Urgens*, would no sooner perceive their Retreat, than he would return himself also; and that then they might come back without Noise and take that Town.

But *Din Mahamet Sultan* firmly adhering to his Resolution of giving the Enemy Battle, 220 ^{hamet} of the principal of his Men flung themselves off ^{persists in} ^{going to} their Horses, and falling at his Feet, intreated *Urgens*. him to return; nevertheless they could not make him change his Opinion: Some time after they renewed their Supplications, but with as little Success as the first time. At last, when they had the third time light off their Horses, and prostrate on the Ground made the same Request to him, *Din Mahamet Sultan* falling into a Passion, flung himself off his Horse also, and taking up a Handful of Dust, scatter'd it upon his Head, crying out, "I devote my Soul to God, and my Body to the Earth;" and turning afterwards to the Lords that surrounded him, he said to them, "I consider my self as a dead Man; and if you esteem your Lives more precious than mine, I shall not hinder

" you to return : But if you will share with me
" the Glory which attends us, let us march." Having thereupon remounted his Horse, he continued his March, and all his Army followed him, shedding Tears ; so much were they possessed with the ill Success of so desperate an Undertaking.

*Din Ma-
hamet ad-
vances a-
gainst the
Enemy.*

*Order of
his Army.*

*Lies in
Ambus-
cade.*

In the mean time, *Din Mabamet Sultan* having learned in his March that the Enemy had in the Night-time pass'd by *Hassarassap*, and that they would be upon his Back the next Day, he advanced in the Evening as far as a Pond, which was dry'd up, in the Country of *Gardanchast*, where he made his Army halt, resolving to wait for the Enemy ; and since that Battle they have given the Name of *Szikast Koli* to this Pond. At his Arrival in that Place, he rang'd his Troops along the West-side of the Pond, and having had Notice before Day by his Advance-Guards, that the Enemies Army approach'd, he divided them into two Bodies ; one of which he gave to *Jussuph Sultan*, eldest Son of *Saphian Chan*, and put himself, accompany'd by *Hadsim Sultan*, Son of *Akattai Sultan*, at the Head of the others ; nevertheless, he had the Precaution to send before, his Brother *Aly Sultan*, who was then but eight Years old, with an Escorte of six trusty Men, into a Place a little aside from the Field of Battle, with Orders, that if they found they lost the Day, they should try some-how to save him, to the end there might remain at least one Sprig of their Family.

After which he posted the two Bodies of his Army on both sides of the Road, and waited for the Enemy with a profound Silence : They soon appear'd, having at their Head most of their Commanders, surrounded with 40 Flambeaux, which *Din Mabamet Sultan* let pass without

without stirring: But as soon as those were gone by, he fell all at once upon the Troops which followed them, and charg'd them so briskly, that they were broken after some Resistance, and obliged at length to fly notwithstanding their great Superiority. This Victory was complete, for besides a great Number who were killed, most of the Commanders and principal Officers of the Enemies Army fell into the Hands of *Din Mahomet Sultan*; not to mention a great Number of private Soldiers who were made Prisoners on that Occasion, one of the Vassals of *Din Mahomet Sultan*, called *Togar Bayadur*, who was one of the Chiefs of the Tribe of *Kunkurats*, killed sixty Men with his own Hand in this Battle. *Din Mahomet Sultan* himself, and *Hadsim Sultan* had advanced so far among the thickest of their Enemies, that the Bow of the first having been snatch'd from his side without perceiving it, he went on Sword in Hand; when *Hadsim Sultan*, who saw his Bow fall, recover'd it, and restored it to him; upon which *Din Mahomet Sultan* said to him, "My Brother, that which you have done to Day for me, shall be the Knot of an everlasting Friendship between us." *Din Mahomet Sultan* was then 28 years of Age, and *Hadsim Sultan* 18.

Din Mahomet Sultan having after the Battle caused all the Prisoners to be brought into his Presence, demanded among other things, of *Habbis*, of the Tribe of the *Kunkurats*, who was one of the principal Lords of *Obeit Chan's* Court, upon what account he had told his Master that those of *Urgens* were not *Mahometans*, and that they had a different Faith from the true Believers: Whereupon that Lord falling at his Feet, answer'd, "'Tis at this Juncture I

S 2 " shall

*Routs the
Enemies
Army.*

*Takes most
of the
Command-
ers Pri-
soners.*

" shall find whether you are true *Mahometans*,
" or whether you be of a different Religion." Meaning, that if they pretended to be of the same Religion with them, they would pardon them. *Din Mahomet Sultan* made no Answer to this Discourse, seeing that Report about the Religion of the People of *Urgens* was not ill-grounded at that time, because of the Inclination they discover'd for the Religion of the *Persians**.

Prisoners exchanged. After an exact Muster had been made of the Prisoners, *Din Mahomet Sultan* resolv'd, by the Advice of the other Princes, to make an Exchange of the Prisoners of Distinction which they had taken in the Action, against *Kahl Sultan*, *Akattai Sultan*, and the other Princes and Persons of Note who had been taken and sent into *Great Bucharia*: at the time *Avanash Chan* was made Prisoner. This Proposal having been communicated to the Prisoners, they engaged themselves by Oath to do their best to procure the Liberty of the fore-mentioned Princes, and that in case *Obeit Chan* would not consent to it, they would all return with their Families and Effects to put themselves under the Protection of their Conquerors. Thereupon *Din Mahomet Sultan* order'd Horses to be given them, and named *Hadsim Sultan* to accompany them; being of Opinion, that as he chiefly sollicited the Liberty of his Father, and other his near Relations, he would do all in his Power to succeed in his Commission.

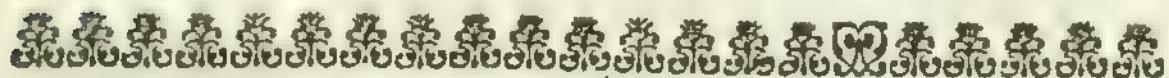
Akattai Sultan and Kahl Sultan deliver'd up.

Hadsim Sultan understanding that *Obeit Chan* had return'd into his Dominions after the News of the Loss of the Battle, follow'd him into

[* Usbecks of Chowarazm and Bucharia averse to the Persian Sect, those of Urgens inclined to it.]

Great Búcharia, where he was very well receiv'd by *Obeit Chan*; who having been inform'd of the Convention that had been made upon the Busines of the Exchange, gave immediate Orders that his Father *Akattai Sultan*, and the other Prisoners which had fallen to his Share should be deliver'd up to him. Departing from thence, *Hadsim Sultan* went to *Dsuamart Chan* at *Samarkant*, who likewise caused all the Prisoners to be restored to him that were comprehended in the Articles of Agreement; the Princes of *Hisar*, where he went afterwards, did the same, and deliver'd to him out of hand *Kabl Sultan*, and the other Princes which they had. *Hadsim Sultan* after he had so happily executed his Commission, return'd into the Country of *Charass'm*, and hearing on the Road that *Din Mabamet Sultan* had already possess'd the Town of *Urgens*, he went thither directly with all his exchang'd Prisoners, and fill'd every Body at his Arrival with great Joy. All this happen- *An. Dom.*

ed in the Year 949. *1542.*



C H A P. IV.

Of Kahl Chan, Akattai Chan, Junus Chan, and Dost Chan; and of the Civil Wars among the divers Branches of the Posteriority of Amunak.

THE Descendants of *Amunak* having re-*New Di-*
cover'd by the Valour of *Din Mabamet* *vision of*
Sultan all the Towns of the Country of *Cha-*
rass'm, they conferr'd the Dignity of *Chan* upon
Chowa-
razm.

Kahl Sultan elected Chan. Kahl Sultan, who fixt his Residence in the Town of Urgens, Akattai Sultan had the Town of Vasir, Hadsim Sultan his Son had the Town of Bagabat, the Descendants of Saphian Chan had the Town of Chajuk, the Sons of Buzuga Chan had Hassarassap, and Din Mahamet Sultan and his Brothers had the Towns of Durubn, Jaursurdi and Nasai.

Akattai Sultan elected Chan.

Kahl Chan dying after he had reigned some Years, his Brother Akattai Sultan succeeded him to the Dignity of Chan. This Prince gave the Town of Kahl to two Sons of Kahl Chan, called Sheich Mahamet and Shanafer, and the Town of Urgens with the Subjects dependant on it to Aly Sultan, youngest Son of Avanash Chan, continuing himself always to reside at Vasir; but he did not long enjoy the sovereign Authority, which happen'd in this manner.

We have related above, that Saphian Chan left five Sons at his Death; one of these five Brothers called Aly Sultan, was killed by the Orders of Sultan Gasi in the manner we have seen. Another of them called Agish Sultan resided during his Life in the Town of Chodsan, belonging to the Country of Chorassan, which Shah Tabmasip had made him a Present of, where he also died at length without leaving any Children. Jussuph Sultan who was the eldest of those five Brothers, having been let Blood one Day, the Vein happen'd to open in the Night while he slept, and gave him his Death by a total Evacuation of his Blood; insomuch that there then remained of the five Sons of Saphian Chan, only Junus and Paluanculi, who were still living.

Junus Sultan, who was a Prince of much Ambition and Courage, having espoused the Daughter

ter

ter of a certain *Bijaul* * of the *Mankatts*, called *Plot of Ismael*, who was come to settle in the Country *Junus*. of *Gharass'm*, departed one Day from *Chajuk*, accompany'd by Forty chosen Men, under Pretence of going to pay a Visit to his Father-in-Law, whose usual Abode was in the Neighbourhood of *Urgens*: In the Road, having passed to the North of *Kabt*, he went forward to the Town of *Tuk*, which he knew to be then empty, all the Inhabitants, as well of the Town and the Country about it being gone towards *Urgens* and *Vasir*. Having arrived at *Tuk*, he got upon a Tower of the Town in the Morning, from whence he could discover *Urgens*; and upon this Occasion, telling the Men which accompany'd him that he had a great Desire to be once at *Urgens*, because it was his Native Place; his Men reply'd, "That they were ready to follow him wherever he would go:" Whereupon leaving *Tuk* in the Evening, he turn'd towards *Urgens* and arrived at Midnight at the Gate of the Town which looks towards the South.

You must know that *Aly Sultan* was not then at *Urgens*, but was gone to live in the Town of *Nasai*, after committing the Government of *Urgens* to his Brother *Machmut Sultan*, who was a very wicked Man. *Junus Sultan* having arriv'd at that Town, enter'd a-foot with his Men into the Ditch which surrounds it, after causing his Horses to be put a little out of the way; and tho the Guard which used every Night to go the Rounds by Light of Flambeaux, came while these things were doing to patrol about the Ditch; he nevertheless found means to hide himself so well with his Men, that they perceived nothing of it: But as soon as the

* This Term denotes a Military Charge among the Cara Kallpakk's and the Tatars of the Casatshia Orda, which comes pretty near that of Colonel among us.

Guards were pass'd by, he caused a long Pole to be reared against the Wall; by help of which, having all mounted one after the other, they went directly to the House of *Machmut Sultan*, and after seizing his Person, *Junus Sultan* sent him to *Vasir*, to the Custody of *Akattai Chan*, a Daughter of whom he had also married.

*Akattai
Chan
marches
against
Junus.*

*Is defeat-
ed.*

*Akattai
Chan
taken.*

Machmut Sultan being arrived at *Vasir*, endeavour'd all he could to insinuate to *Akattai Chan*, that seeing *Junus Sultan* his Son-in-Law had but Forty Men, and there being no likelihood that the *Usbecks of Urgens* would assist *Junus Sultan* against him, who was their *Chan* and lawful Master, he ought not to neglect that Opportunity of seizing the Town of *Urgens* for himself, and turn out *Junus Sultan*. At first *Akattai Chan* would not hearken to these Proposals; nevertheless, as all the Lords of the Court never ceased importuning him to come into them, he suffer'd himself at length to be tempted by the Appearance of the infallible Success of that Enterprize; and having taken the Field with what Troops he had in readiness, he march'd towards *Urgens*: but when he was got to a Place, at a small distance from the Town, where is to be seen the Tomb of a certain Saint called *Sheich Nadsmudin Cubru*, he there found *Junus Sultan*, who accompany'd by his Brother and his Cousins, the Sons of *Kabl Chan*, already expected him with a good Body of Troops; insomuch, that they came to a Battle, wherein Fortune having decided in favour of *Jun's Sultan*, *Akattai Chan* was obliged to think of saving himself by Flight.

'On this Occasion *Kasim*, Son of *Junus Sultan*, by the Daughter of *Akattai Chan*, having taken upon him to pursue his Grandfather, cry'd out to him thrice, "Grandfather, where would
" you

" you go in this hot Weather, you had better
" rest your self to day under some Tree, where
" you may shade your self, and early To-
" Morrow-morning continue your Journey :"
But *Akattai Chan* answer'd him each time,
" Your Father has a Heart as black as a Pot,
" wherefore if your Intentions towards me be
" good, leave me to continue my Road, and
" do me no harm." Whereupon *Kasim* find-
ing he could not stop him by fair Means, forced
him at length, whether he would or no, to go
with him to *Urgens*, where he lodged him in
the House of an Inhabitant of the Town, called
Suleyman, forbidding that he should see any
body.

Upon the Rumour of this Accident, all the Junus Sul-
Usbecks who dwelt about *Urgens* having tumul- tan pro-
tuously assembled, acknowledged Junus Sultan claimed
for their *Chan*, without consulting the other *Faction of*
Princes of the Posterity of *Amunak* thereupon. *Junus Chan* by a
Some days after, *Junus Chan* sent to tell the *the Us-*
Sons of *Akattai Chan*, who made their Abode *becks.*
at *Vasir*; " The good Man, your Father,
" having fled before us during the Noon-day
" Heats, found himself attack'd with so vio-
" lent a Cholick, that tho' we had no Desire
" to take him, we were obliged, finding him
" quite spent, to have him conveyed home with
" us ; and this Cholick has been already tor-
" menting him fifteen days." But after the *Akattai*
Departure of that Messenger, he sent Four Men *murder'd.*
to the House which serv'd for a Prison to *Akat-*
tai Chan, with Directions to bind his Hands
and Feet, and impale him alive, taking all the
Care imaginable that there should be found no
Marks of a violent Death upon his Body ; to
the end that his Sons might think the Cholick
had carry'd him off : Which having been exe-
cuted

cuted agreeable to his Intentions, he sent the dead Body of *Akattai Chan* to *Vasir*, with many Compliments to his Sons, expressing the Concern he was in at the Loss which they had upon this Occasion. These are the Names of the six Sons of *Akattai Chan*, 1. *Hadsim*, 2. *Mabamut*, 3. *Pulat*, 4. *Timur*, 5. *Allaculi*, 6. *Suleyman*: The two eldest of these six Brothers, took up their Abode at that time at *Bagabat*, which depends upon *Choraffan*; and the Four others at *Vasir*.

*Sons of
Akattai
Chan
march to
Urgens.*

*Junus
Chan flies
into Great
Bucharia.*

As soon as the News of the Death of *Akattai Chan* reach'd *Vasir*, his Four Sons who were there at that time gave notice immediately to their two eldest Brothers, who resided at *Bagabat*; and they agreed together to join all their Forces to go and revenge the Death of their Father. Pursuant to this Resolution, the two eldest Brothers did not fail to set forward in time with their Troops to be at the Rendezvous by the Day appointed: But as soon as they had pass'd the River *Amu*, *Junus Chan* not daring to wait for them at *Urgens*, fled into *Great Bucharia*, with his Brother and the Sons of *Kahl Chan*, his Cousins. On the Road most of his into Great Men abandon'd him, and his Son *Kasim* lost his way in such wise, that being accompany'd but by one Man, and not knowing either where he was, or which way to turn himself, he resolv'd to lie hid all next day among the Reeds of a Pond, where he arrived that Night, that he might have time to consider what to do. What embarrass'd him most on this Occasion was, that having so long a Journey to make, as was that into *Great Bucharia*, where his Father was gone to seek for Refuge, he was almost quite destitute of Provisions: but the Man who was with him propos'd, that if he thought fit, he would



would go and try to get some, whilst he might Kasim *be-*
repose himself, expecting his Return; adding, *trayed.*
that he did not believe he ran the least Hazard,
inasmuch as he was not known by any body in
those Parts: *Kasim* having consented to this
Proposal, his Man, instead of going for Provi-
sion, went directly to *Urgens* to find *Hadsim*
Sultan, and having discover'd to him the Place
where the Son of *Junus Chan* lay hid, *Hadsim*
Sultan sent thither immediately some of his
Men with Orders to bring him before him;
which having been done accordingly, he caused *Put to*
him to be put to death off-hand; and since *death.*
that time, they have given the Name of *Chan-*
Zungali to that Pond. This Revolution hap- *An. Dom.*
pen'd in the Year 956. *1549.*

The Descendants of *Saphian Chan*, and of *A new*
Kahl Chan, having been in this manner intire- *Partition*
ly stript of what they had in the Country of *of the*
Charass'm, the Children of *Avanash Chan* con- *Towns of*
tinued in Possession of the Towns which de-razm.
pended on *Chorassan*. The Sons of *Akattai*
Chan held *Urgens* and *Vasir*; and the three
Sons of *Buzzuga Chan*, called *Ish*, *Dost* and
Burum, possessed themselves of the Towns of
Chajuk, *Hassarassap* and *Kaht*: after which, they *Din Ma-*
conferr'd the Dignity of *Chan* on *Din Mahomet hamet*
Sultan, who died after he had reigned some *Sultan*
Years. We shall speak more fully hereafter *chosen* *Chan.*
concerning this Prince.

After the Death of *Din Mahomet Chan*, they *Dost Sul-*
chose *Dost Sultan* for his Successor in that Dig-*tan cho-*
nity: 'Tis true that *Ish Sultan*, who was eldest *sen Chan.*
of the Sons of *Buzzuga Chan*, was much more
generous and courageous than his Brother *Dost*
Chan; but as he wanted Wit, and was suspect-
ed as to his Religion, besides that he loved
Whoring to Excess; they rather chose to have
his

his younger Brother for *Chan*, who was Gentle and Wise, than him who was too Ambitious and Passionate.

*Ish Sultan
marches
to take
Urgens.*

*Attackt in
the way
and re-
turns.*

*Marches
towards
Urgens.
second
time.*

Ish Sultan, little satisfy'd with his younger Brother's possessing the Town of *Chajuk*, and the Dignity of *Chan* in his Prejudice, desired Assistance of his Brothers to put him in a Capacity to take the Town of *Urgens*; and having obtained some Succours from them, he set forward on his March towards it: but arriving in the Territory of *Zilpuk*, which belongs to the Country of *Kumkant*, he found *Hadsim Sultan* there; who having Notice of his Design, came to meet him with Forces much superior to his own: whereupon *Ish Sultan* went and, took possession of the Banks of a small neighbouring River to secure his Men behind, and having caused his Front to be cover'd with a kind of Intrenchment made with his Chariots, he in that Condition expected his Enemy without stirring. *Hadsim Sultan* attack'd him at the beginning very vigorously; but *Ish Sultan* defended himself so well, that he obliged *Hadsim Sultan*, after an Attack of eight Days, to come to an Accommodation with him. On this Occasion *Ish Sultan* put to a cruel Death all those of the Tribes of the *Vigurs*, and the *Naimanns* which fell into his Hands, treating, on the contrary, very well all the Prisoners of other Tribes, even to the giving them Horses to enable them to return home. He caused at his Return, all the *Vigurs* and *Naimanns* who dwelt about *Chajuk*, to be driven from thence, and settled the *Durmanns* in their room.

Some Years after, *Ish Sultan* form'd a new Enterprize against *Urgens*; but *Hadsim Sultan*, accompany'd by his Brothers, having taken the Field at the Head of a good Army, advanced again

again to meet him, and encounter'd him between the Town of *Tuk* and that of *Urgens*. *Ish Sultan*, who before found the Advantage of securing himself behind his Chariots, did not fail this time of covering himself also with them, as with an Intrenchment; and having in this manner fought for seven days against the superior Forces of his Enemies, with almost an equal Loss, he found Means in the Night, without Noise, to pass out of his Intrenchment with all his Men, and go seize *Urgens*. *Hadsim Sultan* knowing nothing of his Departure till after ^{Surprises} *Urgens*. he had enter'd that City, where such a Surprise was so little expected, that it was not without a kind of Miracle that the younger Brothers of *Hadsim Sultan*, who remained in that Town, could make their escape to *Vasir*. The Moment *Ish Sultan* saw himself Master of the Town, he ordered that all the *Vigurs* and *Naimanns* who dwelt there should retire forthwith to *Vasir*, without suffering them to carry with them the least that might be of their Goods, which he distributed among his Troops; but he did not meddle with the Inhabitants of the other Tribes of the *Usbecks*, who were settled at *Urgens*.

In the mean time, *Hadsim Sultan* and *Ish Sultan* did each his Endeavours to secure *Aly Sultan* in his Interest, who then resided at *Nafai*; because it appeared he would incline the Ballance to the side he was of: *Aly Sultan* having at last declared in favour of *Hadsim Sultan*, and having drawn with him into that Party, as the most just, *Abul Sultan*, Son of *Din Mabamet Chan*, those two Princes came with considerable Forces to join *Hadsim Sultan*, and went and besieged *Urgens*. *Ish Sultan* defended himself in the beginning very well, but the Besiegers at length giving a general Assault,

Affault, *Ish Sultan*, after having posted his Men round the Walls, mounted on Horseback the readier to transport himself wherever his Presence was necessary. On this Occasion, a Durmann called *Tin-Aly*, who had a private Grudge to him, on Account of having ravish'd his Sister, having wounded the *Sultan's* Horse in the Flank with an Arrow, the Horse caper'd and threw *Ish Sultan* so violently upon the Ground, that he broke one of his Legs. Whereupon a *Sart*, who came with him from *Chajuk*, and was called *Hapculi-Paluan*, ran immediately to help him up, and did his best to set him on Horseback again: but the Enemy who had in the Interim scaled the Walls, coming upon them, slew them both, *Ish Sultan* as well as *Hapculi-Paluan*.

*Ish Sultan
slain.*

*Chajuk
taken, and
Dost Chan
put to
death.*

*An. Dom.
1557.*

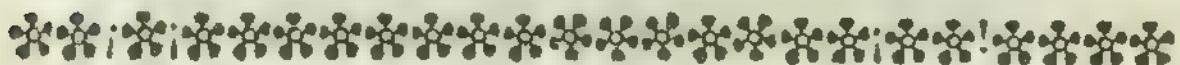
After having in this manner taken the City of *Urgens*, the Confederate Princes sent immediately an Army to *Chajuk*, which they likewise took, and put to death *Dost Chan*, the Brother of *Ish Sultan*, who was Master of that Town. *Ish Sultan* left two Sons at his Death, called *Shah Culi* and *Tabir*, whom *Hadsim Chan*, and his Confederates, sent into Great Bucharia, where they died afterwards without leaving any Children; insomuch that the Posterity of *Buzzuga Chan* became quite extinct with them. This Revolution happen'd in the Year 965, called *Gilki*, or the *Horse*.

The same Year *Hadsim Sultan** was declared *Chan* at the Age of thirty five, and went to

[* Ant. Jenkinson, who in this Year was at *Urgens*, tells us *Azim Chan* was then at *Selizure*, a Castle two day's Journey to the West. This Observation hath led de Lisle into a Mistake; who in his late Map of Persia, for the Use of the present French King, remarks at *Selizure*, that it is the Residence of a *Chan*.]

reside

reside at *Vasir*; and seeing, of all the Descendants of *Amunak*, there were only the Children of *Avanash Chan*, and *Akattai Chan*, at that time in the Country of *Charass'm*, they gave the Towns of *Urgens*, *Hassarassap* and *Kabt* to *Aly Sultan*, youngest Son of *Avanash Chan*, two of the Sons of *Akattai Chan*, viz. *Allaculi* and *Suleyman*, died about that time. Of the four others that still remained, *Mahamut Sultan* lived continually with his Brother *Hadsim Chan*, because they were both by the same Mother. But *Pulat Sultan*, and *Timur Sultan*, who were also by one Mother, had each of them a Moiety of the City of *Chajuk*, and they assigned over and above to *Pulat Sultan*, the Turkman Tribe of *Uluktu-baconash* for his Support, and to *Timur*, that of *Cara-bugaul*.



C H A P. V.

*Of Din Mahamet Chan, and of the other
Descendants of Avanash Chan.*

I HAVE said above, that *Din Mahamet Jaursurdî Chan* with his Brothers, was in Possession of *taken by* the Towns of *Duruhn* and *Jaursurdî*; but because he was a Prince that could not sit idle, he no sooner saw himself in Possession of those Towns, but he began to make War upon the *Persians*, who were in Possession of the Towns of the Country of *Chorassan*, which obliged *Shah Tabmasip* to send thither an Army, which took from him the Town of *Jaursurdî*: After which the *Persian* Troops having retir'd, *Din Mahamet Chan* took Horse, and coming to

Gafwin

Gaswin.

Gaswin where *Shah Tahmasip* then kept his Residence, he pray'd him to restore to him the Town of *Jaurfurdi*; but the *Shah* turn'd the Discourse to other Matters, and would not hear speak of that Affair.

Din Mahamet Chan counterfeits the Shah's Seal.

Recovers Jaurfurdi by a forged Letter.

Shah Tahmas marches against Din Mahamet Chan.

Din Mahamet Chan having thereupon got a Seal to be engraved at *Gaswin*, with the Name of the *Shah*, in every Respect like that which *Shah Tahmasip* made use of, he wrote a Letter in the Name of the *Shah* to the Commander of *Jaurfurdi*, importing, that he should deliver up the Town to *Din Mahamet Chan*, and come himself to Court. He afterwards sealed that Letter with the Seal which he had graved for that Purpose, and kept it for the Use he intended to make of it. A few days after *Shah Tahmasip* having gone a Hunting, *Din Mahamet Chan* made a Shew as if he would follow him; but upon the first Opportunity which he found of getting out of sight of the Company, he struck into the Road of *Jaurfurdi* with his Men, and having arrived there, went straitway to deliver the pretended Letter of the *Shah* to the *Persian* Commander; who to shew his Readiness to obey it, did not fail to deliver up the Town the same Day, and return towards his Master: But as soon as he was out of the Town, *Din Mahamet Chan* ordered the Gates to be shut, and all the *Persians* that were therein to be put to the Sword.

Upon this News *Shah Tahmasip* took the Field with a considerable Army to revenge himself for the Cheat *Din Mahamet Chan* had put upon him; but when he had arriv'd in the Territory of *Mesbed*, near a small River called *Cara-su*, his Advance-Guard gave him twice Intelligence that *Din Mahamet Chan* was arrived in the Camp with a Retinue of fifty Horse.

Shah

Shah Tabmasip looked upon this Information to be so ridiculous that he would not give Credit to it, till they brought him word that Prince was at his Tent Door. *Din Mahamet Chan* entering at the same time, fell on his Knees before the *Shah*; who was so surprized at this extraordinary Boldness, that not satisfy'd with putting his Right Hand upon the Left Shoulder of *Din Mahamet Chan*, he thrust his Left into the *Chan's* Bosom, to try if his Heart did not beat a little; but perceiving no Motion there, more than what's usual, he could not avoid admiring the Intrepidity of that Prince, and on that account he pardon'd him all that was past, and left him in the Possession of the Town of *Jaur-surdi*: After which the *Shah* having given him a magnificent Feast, sent him home next Day loaded with rich Presents, and conducted him in Person some distance from the Camp: After which he returned with his Army to the Country of *Irak*.

Some time after, *Obeit Chan* of Great Bucharia, having taken the Town of *Meru*, gave the Command of it to a Chief of the Tribe of the *Naimanns*, called *Julumbi*, and carried the Persian Commander of that Town with him into Great Bucharia as Prisoner of War. In the mean time, some envious of the Fortune of *Julumbi* having found Means to render him suspected to *Obeit Chan*, he sent immediate Orders for him to come before him: but the Commander of *Meru*, informed of the ill Offices which had been done him with the *Chan*, was not over hasty to obey those Orders; thinking, that by gaining Time, he might find some favourable Opportunity of making known his Innocence to the *Chan*: Whereupon *Obeit Chan* believing that he really designed to revolt, sent an Army of 30000

Men against him to bring him to his Duty. This so unexpected News having put *Julumbi* to his last Shifts, he called in *Din Mahamet Chan* to his Succour, who set forwards forthwith for *Meru*: but in regard he had but very few Troops with him, he ordered his Men that each of them should cut three small Trees, and fix one on each side of his Body, and the third at the Tail of his Horse; having afterwards caused them to march at a great distance from one another; any one would have believed, to see the Marks which they made upon the soft and marshy Ground of that Country, that a great Army had passed that way.

*Stratagem
of Din Ma-
hamet
Chan.*

*Din Ma-
hamet
Chan
takes Pos-
session of
Meru.*

*And
makes it
his Resi-
dence.*

*Character
of Din
Mahamet
Chan.*

*An. Dom.
1552.*

In the mean time the Generals of *Obeit Chan* being informed that *Julumbi* expected Succours from *Din Mahamet Chan*, sent Spies to get Intelligence of his March, and inform themselves of the Number of his Troops. The Spies, at their Return, unanimously reported that *Din Mahamet Chan* was on the March with a numerous Army, which plainly appeared by the Road thro' which they came. Whereupon the Generals of *Obeit Chan* resolved to return with their Army as fast as they could before they had seen any Enemy, fearing that this numerous Army of *Din Mahamet Chan*, coming to join the Troops of *Julumbi*, they could not avoid being overcome by the great Numbers of the Enemy. After which, *Din Mahamet Chan* having taken Possession of the Town of *Meru*, fixt his Residence for the remainder of his Life.

Din Mahamet Chan was a Prince, who besides the other Heroick Virtues which he possessed in a high degree, was extremely generous, gracious and eloquent; and withal, had a very peculiar Brightness of Wit. He died in the Town of *Meru* in the Year 960, called *Sigir,*

gir, or the Cow, at the Age of Forty Years. He ^{His Chil-} left behind him two Sons, the eldest of which ^{dren.} called *Saganda Mahamet*, was not in his right Senses, and the youngest called *Abul Sultan*: As ^{Story of} ^{Saganda} ^{Mahamet.} much disordered as the eldest of these two Brothers was in his Intellects, he went to his Father on a time when he had a great many People with him, and asked him whether it was by his Orders that they gave the Name of *Sultan* to his younger Brother, and called him only by his proper Name: His Father having no Answer to make him thereupon, one of his Lords called *Turumzi*, who was a Chief of the *Turkmans*, told him he ought not to wonder at that, seeing that he who was the eldest having been born in the Life-time of his Grandfather *Avanash Chan*, they could not give him any other Name than what he had; whereas his Brother having been born since his Father was in possession of divers Towns and Provinces, they were accustomed from his Birth to give him the Name of *Sultan*. This Explanation, tho' bad enough, satisfy'd *Saganda Mahamet*, who dying some time after, left one Son, of whom we know not the Name, who had the Town of *Meru* for his Share; but his own Domesticks cut his Throat in his Sleep, when he was but twenty three Years old. He left no Heirs at his Death.

After the Death of *Din Mahamet Chan*, his *Abul Sul-* youngest Son *Abul Sultan* succeeded him in all ^{tan suc-} ^{ceeds in} his Domains, and reigned several Years with ^{all his Fa-} much Wisdom and Conduct: At length he ^{ther's Do-} raised a great Army, and made an Irruption in- ^{mains, but} to the Country of *Chorassan*, accompany'd by ^{not as} ^{Chan.} his only Son, whose Name we know not; but arriving at the Town of *Mesbed*, he detach'd his Son with the best part of his Army to pe-

netrate deeper into the Country, and returned himself towards *Meru* with the few Troops which he kept to guard his Person, after having spent twenty days about *Mesbed*. in the mean time the Son of *Abul Sultan* having advanced as far as a River called *Cara-su*, which is to the West of *Mesbed*, he there found a General of the *Persians*, who came with a great Army to meet him in Battle; and the two Armies coming to Blows, that of *Abul Sultan* was defeated, and his Son lost his Life, with 10000 of his Men. His Father, upon hearing this sad News, grieved so much, that he fell dangerously ill beyond the Help of a Physician, the Affliction which he felt for the Loss of his Son causing all his Disorder.

*History of
his She
Slave.*

On this Occasion, there happen'd to be a Woman at *Meru*, who gave out that some Years before, the *Sultan* having sent for her one Night to play on the Harp before him, took a Fancy to lye with her, and that she had a Son by that Adventure: She added thereto, that that was the Reason why she never would marry after, tho she had several advantageous Offers that way: That till then she never durst publish that Matter for fear of drawing on her the Anger of the *Sultan's* Spouse, but that now the Prince was at the Point of Death, and that his Son was already four Years old, she could no longer be silent in the Affair. Whereupon one of the Physicians, who passed for the most skilful in the Country, order'd the *Sultan* and the Child also to be undrest, and having laid the Child upon the Belly of the dying *Sultan*, he had them both covered in that Condition with a Coverlet; after which he began to cry out with all his Force in the Ears of the *Sultan*, who had already almost lost his Hearing: *Sultan, behold*

a Son of yours ! And having continued afterwards to do the same thing three times a day, the Sultan recruited by little and little, and at length quite recover'd his former Health: After which he owned this Child for his Son, and gave him the Name of *Nur Mahamet*.

Abul Sultan dying, *Nur Mahamet* succeeded *Nur Mahamet* him in all his Dominions; but after he had possessed them some Years, all the Princes of the ^{succeeds} *Abul Sultan* House of *Hadsim Chan*, who were in the Possession of the Towns of the Country of *Charassam*, united together against him, under Pretence that they would not have it said they had the Son of a Strumpet for their Brother and Relation. *Nur Mahamet* finding himself in no Condition to resist so much Forces joined together, was obliged to sue for Protection to *Obeit Chan* of Great Bucharia, and to deliver up to him the Towns of *Meru*, *Nasai*, *Faurfurdi* and *Durubn*, which were the four Towns that belonged to him; imagining that *Obeit Chan* would leave him in the Possession of them, and be content with his paying him a certain Tribute yearly: But *Obeit Chan* after having placed good Garisons in them, and by that Precaution baffled the Designs of the Princes of the House of *Hadsim Chan*, did not speak of giving up any of 'em to *Nur Mahamet*; which having sensibly touch'd him, he quitted the Court of *Obeit Chan*, and went to *Urgens* to the Princes of the House of *Hadsim Chan*, who received him very well, and kept him with them for five Years.

At length *Obeit Chan* dying, and *Abdula Chan* *^{Abdalla} ^{Chan suc-} having succeeded to the Scepter of Great Bu- ^{ceeds Obe-} ^{charia, it Chan.}

T 3

* *Abdula Chan* descended from the second Son of *Abulgar Chan*, called *Chodsa Mahamet Sultan*, who was the Uncle of

charia, *Nur Mahomet* went to recover the Possession of the four Towns which *Obeit Chan* had usurp'd from him, in hopes that time would not fail to furnish him with some favourable Opportunity of making Peace with *Abdula Chan*, who was marry'd to his Aunt, by the Father's side, the Daughter of *Din Mahomet Chan*, by whom he had already a Son called *Abdulmomin*. This Enterprize having succeeded to his Wish, he put to the Sword all the *Usbecks* which he found in these Towns, and establish'd the *Sarts* and *Turkmans* in their stead.

*Meru sub-
dued by
Shah Abas.* But *Shah Abas** *Masi* of *Persia*, willing on his side also to profit by the Death of *Obeit Chan*, came in Person to besiege *Meru* with a powerful Army, and having at length made himself Master of that Town after a Siege of forty days, *Nur Mahomet*, who had been so imprudent as to suffer himself to be shut up there, fell into his hands ; after which having found no Difficulty in taking *Nasai*, *Durubn* and *Faurfurdi*, which were the three other Towns of the Dominion of *Nur Mahomet*, he placed therein strong Garrisons, and sent *Nur Mahomet* to *Shiras*, where

of *Shabach Sultan*, and he was a great Grandson of this last, agreeable to what our Author relates thereupon, p. 210. so also, he was not of the Race of *Burga Sultan*, as he gives us to understand, p. 220.

* 'Tis of *Shah Abas I.* surnamed The Great, that our Author speaks in this Place : That Prince was Grandson of *Shah Tamas I.* and Son of *Shah Mahomet Chodabende*, who wore the Crown of Persia but seven Years.

Shah Abas I. ascended the Throne in the Year 1587, and died 1629, after he had reigned forty two Years with much Glory. 'Twas this Prince who put the Kingdom of Persia in that flourishing Condition, in which it appeared for above an Age, and in which it would have still continued if his Successors had not since then degenerated exceedingly from the Virtue of that Great Prince. See *Olearius*, and *Pietro della Valle*, *Delle Conditioni di Shah Abas*.

he

he afterwards finish'd his days ; and with him ended the Posterity of *Din Mabamet Chin.*

Of three Sons which *Avanash Chan* left at his Machmut Death, *Din Mabamet Chan* of whom we have Sultan, spoken was the eldest ; the second was called ^{Second Son} *Machmut*, and surnamed *Sari Machmut*, that is ^{of Avanash Chan.} to say, *Machmut the yellow*. 'Tis to be observed, that among all the Descendants of *Amunak* there was only *Machmut Sultan* who was of a yellowish Complexion ; all the rest of the Princes of that House being of a fine brown. *Machmut Sultan* was a Prince addicted to all sorts of Vices ; he loved Drink so much, that being one Day at a Man's House where he was drinking *Braga*, and some body coming to inform him that the Enemies Troops appeared near at hand, he, while all the rest ran to their Horses with a great deal of unconcern, took a Knife and mark'd all the Pots which had *Braga* in them, recommending to the Host to take great Care of those Pots, to the end he might give him a good Account of them at his Return ; which shewed that his excessive Debauches had already disturbed his Reason, and in truth he died soon after without leaving any Children.

Aly Sultan was the youngest of the three Sons *Aly Sultan* of *Avanash Chan*, and possessed at divers times ^{third Son} the Towns of *Nasai*, *Faurfurdi*, *Urgens*, *Hassanash* ^{of Avanash Chan.} *rassap* and *Kabt*, with all the Subjects which depended on them. He was accustomed every Year, about the beginning of Spring, to cross the River *Amu* and to incamp about the Frontiers of the Country of *Chorassan*, where he usually passed the Summer, sending Parties from time to time into the Lands of *Istarabat* and *Chorassan*, to prey upon the *Persians* ; and at the beginning of Autumn he return'd to *Urgens*. He muster'd all the *Usbecks* which were in his

*How they
pay their
soldiers.*

Service every Year, of whom he kept very exact Lists; each of them had sixteen Sheep a Year for his Pay, to which he allotted the Contribution-Sheep which he received from the Turkmanns; and when there were not enough of them, he supply'd the Want by the Booty-Sheep which his Parties carry'd off in the Summer from the Persians.

*Shah
Tahmas
sends an
Army a-
gainst
him.*

Shah Tabmasip having been inform'd on all hands of the extraordinary Ravages which the Parties of *Aly Sultan* made yearly on the Lands under his Jurisdiction, sent at length one of his Generals called *Bader Chan*, with 12000 Men towards the Frontiers of *Chorassan*, with Orders to fight *Aly Sultan* wherever he should meet with him: And to prevent that Prince being informed by his Spies of his Design, he engaged *Bader Chan* to keep his Instructions secret till he should find he had it in his Power to execute them. In the mean time *Aly Sultan*, who suspected nothing of the Matter, had enter'd according to his usual Custom with some Troops into the Country of *Istarabat*, in order to oblige the Turkmann Tribe of *Okli Koklan* to pay him Contribution. *Bader Chan* who got News of it at his Arrival at *Bastam*, not failing thereupon to take without delay the Rout of the Country of *Istarabat*: *Aly Sultan* having been informed of the Approach of the Persian Army, was indeed a little surprized at it at first, but did not lose his Courage for all that; and in regard he had run too great a Risk to have retired in the Face of the Enemy, he went to possess himself of the Banks of the River of *Kurgan*, resolving to expect the Enemy there without stirring.

*Description
of the
River
Kurgan.*

The *Kurgan* is a River very difficult to pass, being every where equally rapid and deep, and having

having the Banks extremely high, except in some few Places where one may find the Bottom, and ford it on Horseback. I can speak by experience, for I have passed this River often, and found that the Banks are in many Places above 100 Cubits high. Upon the Banks of this River *Aly Sultan* posted the most advantageously he could the 3000 Men of which his small Army consisted ; and as he had with him a great Number of Chariots, with many Horses and other Beasts, he caused these last to be well ty'd behind the Line upon the Banks of the River, and employed the Chariots to cover the Front of his Troops instead of an Intrenchment.

In this Posture he expected the *Persians*, who came to attack him several times with much Violence ; but as they had only Cavalry, and the Soldiers of *Aly Sultan* defended themselves bravely, they could get no Advantage of them : Whereupon one of the Chiefs of the *Turkmans* called *Aba-beg*, who had followed *Aly Sultan* in that Expedition, impatient to see no end of this Fight, sallyed out of the Inclosure of the Chariots with the *Turkmans* of the Tribe of *Okli* who were under his Command, and might make about 300 Men, saying he would go and charge the Enemy behind while *Aly Sultan* attack'd them in Front : but after his Departure the principal Officers of *Aly Sultan* were of Opinion he should not have rely'd on *Aba-beg*, and his *Turkmans*, and that it was ill done to let them go out of the Intrenchments, because there was a great Probability they went to join the Enemy. *Aly Sultan* who was present at all these Reasonings little minded them, and made answer, *Patience ! if they are gone to join the Enemy I put my Confidence in God, who will find a way to deliver us out of this imminent Danger,*

*Attack'd
in vain by
the Per-
sians.*

*Aba-beg
the Turk-
mann makes a
sally.*

Danger, and it may be the Enemy have yet need of those 300 Men, besides the 12000 which they have already.

*Aly Sultan
sallies to
support
Aba-beg.*

*Persians
put to
Flight.*

*Aly Sultan
invades
Persia.*

But *Aba-beg*, incapable of such a Treachery, had already began the Fight with the *Persians* at the very Juncture that they were speaking so much to his Disadvantage before *Aly Sultan*; for the *Persians* doubting his Design, came and attack'd him thrice with so much Vigur, that he had been at length oppress'd by the Numbers of the Enemy, if *Aly Sultan* perceiving it in time had not sallyed out of his Intrenchment immediately and charged them in front; which having put them into Disorder they were obliged to betake themselves to Flight, after having left the best part of their Men upon the Field of Battle, and *Aly Sultan* having pursued them till far in the Night, *Bader Sultan* had much ado to save himself from this Defeat, with a very few of his Men. On this Occasion they took so great a Number of Horses from the Enemy, that *Aly Sultan* having made a Present to his Squire, called *Mirachar*, of every ninth Horse of those which fell to his share, *Mirachar* had 700 for himself; not to mention the Horses which fell in Division to the Chiefs and Soldiers as their due.

Fifteen Years after this *Aly Sultan* assembled a fine Army to make an Invasion into *Persia*, and having advanced as far as *Zengell* or the *Desart*, which lies beyond *Chodsan*, he resolved to pass the Winter thereabouts and go in quest of the *Persians* at the beginning of Spring; but about the middle of Winter he fell ill of a contagious Ulcer which broke out between the Shoulders; and as he was so bashful that he would not suffer any body to see it, the Lords who accompany'd him in that Expedition were obliged

obliged to use Force and have the Clothes cut over the Part affected in order to come at it. Nevertheless whatever Care could be taken to cure him, there was no doing it, and he died at length of that Ulcer at the Age of forty Years, *His Death* which happened in the Year 979, called *Sigir* or *An. Dom.* the Cow. 1571.
*His Cha-
racter.*

Aly Sultan was a Prince of so much Merit, that *Hadjim Chan*, his Cousin, often said of him, that among all the Descendants of *Jadi-gar Chan*, he had not his Equal either in Bravery and Liberality, or in Sincerity, Modesty, and especially in the Art of Reigning. He gave at his Death a last Proof of his Bashfulness in this, that one of his Domesticks called *Atabai*, having a mind to try whether his Legs began to grow cold, *Aly Sultan* would not let him, by reason that having in all his Life never suffered any one either to see or touch his naked Body, he would not begin to suffer him when he was dying. He did speedy Justice to those who *His Justice* demanded it of him, of which there are two Instances remarkable enough. One day when he had enter'd with his Troops into the Country of *Choraffan*, it happened that one of his Men called *Togaizi*, having lost his Horse, sent his Brother in search of him: That Man returning to the Camp after having found his Brother's Horse, had a Sheep's-Head hung at his Saddlebow, which having been observed by another Man, he came and laid Claim to it, pretending he had lost it, but he who had the Head would not give it up, alledging that he had found it. This Affair having been brought before *Aly Sultan*, he order'd him who said he had found the Sheep's-head to be hang'd off-hand, taking it for granted that he had stolen it from his Comrade. Another time his Troops passing by

by the side of a Field sowed with *Arbouses* *, one of his Men called *Zahara* went and took two of them ; but the Man to whom that Field belong'd having made his Complaint to *Aly Sultan*, he immediately order'd a Post to be set up near the Field of *Arbouses*, and him who had taken two of them to be hang'd upon it, without stirring from the Place till he had seen the Thief die.

His Children.

Sanger.

Aly Sultan left two Sons, the eldest of which called *Iskander*, died six Months after his Father, and the youngest called *Sandser*, was disturbed in his Brain. Nevertheless a Lord of the Tribe of the *Naimanns*, called *Kul-Mahomet*, got him the Possession of the Town of *Nasai*; and that People might not perceive he was disorder'd in his Senses, he contrived that the *Sultan* should not shew himself above once a Week in publick, while the aforesaid Lord took care of the publick Affairs in the Name of *Sandser Sultan*, and did him the Honour of all the Orders which he gave for that purpose. *Sandser Sultan* having reigned ten Years in that manner, died without leaving Heirs.

[* Jenkinson calls them Carbuses.]



CHAP.

C H A P. VI.

Of Hadsim Chan, and the other Descen-
dants of Akattai Chan.

WE have said above that *Akattai Chan* left six Sons, viz. 1. *Hadsim Sultan*, 2. *Mahamut*, 3. *Pulat*, 4. *Timur*, 5. *Allaculi*, 6. *Suleymann*; this last died at the Age of eighteen Years, and his Brother *Allaculi* at twenty three. *Mahamut Sultan*, the Second of these two Brothers, died at the Age of forty Years and left six Sons, 1. *Mahamut Sultan*, 2. *Amin*, 3. *Aly*, 4. *Mahamet Amin*, 5. *Arab*, 6. *Akbaba*. Of these six Sons of *Mahamut Sultan* there were two, viz. *Amin* and *Mahamet Amin*, who died soon after their Father. *Amin* left no Children, but *Mahamet Amin* left two Sons, the eldest of which was called *Shab Aly*, and the youngest *Shabacht*: and the other four Sons of *Mahamut Sultan* had each a Son; but having fallen all four with their Children, who were yet very young, and the two Sons of their Brother *Mahamet Amin*, into the hands of *Abdula Chan* of Great Bucharia, upon an Occasion which we shall relate hereafter, he put them all to death; and the Wives of *Arab* and *Aly* being with Child when this Misfortune happen'd to them, *Abdula Chan* caused them to be closely guarded; and one of them having been deliver'd of a Son, he caused him also to be put to death the Minute he was born; but the other being a Daughter, he spared her. *Timur Sultan*, the fourth Son of *Akattai Chan*, died also at the Age of Forty, and left three Sons, called, 1. *Mahamet Sultan*, 2. *Cadir Birdi*, 3. *Abulgair*, whom *Abdulla* also caused

*Chan's
Posterity.*

*Chan of
Great
Bucharia.*

caused to be put to death: *Pulat Sultan*, the third Son of *Akattai Chan*, had four Sons, 1. *Baba Sultan*, 2. *Hamsa*, 3. *Koisi*, 4. *Paluanculi*; the three first of whom, with their Father, *Abdula Chan* ordered to be put to death; and the fourth, viz. *Paluanculi* died five Years after.

Pulat Sultan.

Pulat Sultan was not at all in his right Senses, wherefore *Hadsim Chan* his Brother had committed the publick Affairs at *Chajuk*, where *Pulat Sultan* resided, to a Lord of the Tribe of the *Vigurs* called *Indebai*: *Timur Sultan* had no more Wit than he, but he knew better how to behave himself, and joined to a solid Conduct in the Affairs of Government much Bravery on

Custom of Timur Sultan.

warlike Occasions. This Prince never went to eat at the House of any one whatsoever; and one day that he was come from *Haffarassap*, where he usually resided, to *Chajuk* to see his Brother *Pulat Sultan*, the aforesaid Lord of the Tribe of the *Vigurs*, who on account of *Pulat Sultan's* Indisposition had the Administration of his Affairs, came as he was taking Horse to beg the Favour of him to return and eat a Morsel with him; adding, he had some reason to flatter himself that he would not refuse him that Honour, seeing he was one of his eldest Domesticks, and that it would be a Glory which himself only could boast of, that he who went to eat at no Man's House, had not disdained to go and eat a Bit with him; but *Timur Sultan* taking off a Robe of Cloth of Gold fur'd with *Zibellins*, which he wore at that time because it was Winter, he made a Present of it to *Indebai*, instead of answering him, and departed immediately.

Story of Timur Sultan.

This is the Reason why *Timur Sultan* never went to eat with any one: That Prince having one Day when he was about fifteen Years of

Age,

Age, taken Horse to ride about the Town of *Vasir*, it happen'd that entring into a neighbouring Village, a Countryman came to intreat the Honour of him to go take a Repast at his House; *Timur Sultan* accepting of the Invitation, the Peasant in order to treat him the better killed a fat Sheep, and at his Departure made him a Present of a good Gigot which was left. *Timur Sultan* at his Return to *Vasir* went to offer that Gigot to his Father *Akattai Chan*, who ask'd him how he came by it, and understanding it was a Countryman that made him a Present of it; and that the Countryman, to treat him the handsomer, had caused a fat Sheep to be killed of which that Gigot was the Remains; his Father reply'd, 'I am now fifty Years old, and never put any one to the least Inconveniency to make me eat, and you who are but fifteen go already to eat with the Peasants, who are obliged to kill Sheep to treat you; what will not you do when you are older? then they must kill Horses and Cows to regale you, and your Vassals on their side wont fail to imitate you, and consequently your poor Subjects will soon be reduced to beggary: I must in time put a stop to your Inclination of going to eat out of the House.' And upon that having order'd him to be strip'd, he gave him thirty Strokes with a Rod himself, which so mauled the poor *Timur Sultan*, that his Shirt was all bloody. As he came out from his Father, his Brother *Hadsim Sultan* met him, and seeing him all bloody asked him what was the matter, and understanding what had happen'd to him, he approv'd at first what his Father had done on that Occasion; but he advised him afterwards not to wash himself, to the end he might present himself next day before his

his Father in that bloody Condition. *Timur Sultan* having follow'd that Council, *Akattai Chan* repented having so severely handled him; and after exhorting him again not to fall into the same Fault, he made him a Present of the *Turkman* Tribe of *Ti-u-azi*, which might consist of about five or six thousand Families. It was upon this Occasion that *Timur Sultan* made an Oath, that thenceforth he would go no more to eat with any body, and that he would not suffer any of his People to do the same. He was by the same Mother with his Brother *Pulat Sultan*, and as he was very piously inclined, he exceedingly loved virtuous and devout People: He had withal so excellent a Memory, that tho he cou'd neither write nor read, yet he kept an exact Account of his Revenue, and was thoroughly acquainted with the different Branches of it.

*An. Dom.
1523.*

We have said in the second Chapter that *Saphian Chan* and the Princes his Relations had been obliged by Arms to force the *Turkmans* to pay their Contribution; on that Occasion *Akattai Chan* making War on the Tribe of *Okli Koklan*, it happen'd that he took the Daughter of one of their Chiefs, and finding her very much to his liking he marry'd her immediately. By that Marriage he had afterwards *Hadsim Sultan*, and *Mabamut Sultan*, with three Daughters. *Hadsim Sultan* was born in the Year 930, called *Lu*, or the Crocodile, and obtained the Dignity of *Chan* at the Age of thirty five Years. *Aly Sultan*, youngest Son of *Avanash Chan*, who resided at *Urgens*, happening at length to die, *Hadsim Chan* went to reside at *Urgens*; *Mabamut Sultan* held *Vasir*, *Pulat Sultan* had the Town of *Chajuk*, and *Timur Sultan Hassarassap* and *Kah*.

Some

Some Years after, *Abdula Chan* of Great *Bucharia* enter'd with an Army into the Country of *Charass'm*, and came to besiege the Town of *Urgens*, while *Hadsim Chan* was gone to make razm.

Abdalla Chan in vades Chowas

an Invasion into the Country of *Chorassan*; but finding more Resistance than he expected from the Besiegers, he was obliged to raise the Siege, and retire into the Country of *Jangiarik*: As he had lost many Men at that Siege, he only sought to maintain the Places he possessed on that side, waiting to be joined by the Succours which he expected from *Great Bucharia*: but having learned that *Hadsim Chan* was in the March with a considerable Army to give him Battle, he detach'd a trusty Officer with fifty chosen Men, with Orders to pass thro' the Territory of *Uchast*, and the Country of *Kumkant*, and lie in Ambuscade some where upon the great Road between *Urgens* and *Chajuk* to get Intelligence of the Enemy, and not to return without bringing him at least some Advice. That Detachment having advanced without Noise as far as a Tomb of a certain Saint which is on the great Road from *Chajuk* to *Urgens*, seized six Men who were going to *Kabt*, and brought them to *Abdula Chan*; who having examin'd them upon the Spot, learned by their Means that *Hadsim Chan* upon the News of his Invasion into his Dominions, had immediately return'd to *Durubn*, and that having been reinforced in that Place by a great Number of *Turkmans* thereabout, he was on the March in quest of him; and that they believ'd, as it was four days since they were separated from him at *Pishga*, that he was already arriv'd at *Urgens*: Upon this Advice *Abdula Chan* not finding himself in a Condition, with his shatter'd Army, to oppose the united Forces of all the Princes of the Posterity of *Aminak*, who

U were

were going to fall upon his Back, he resolv'd to send to make Proposals of Peace to *Pulat Sultan* and *Timur Sultan*, who were both at *Chajuk*; and as both Parties equally desir'd it, 'twas soon concluded; and *Abdula Chan* led back the Remains of his Army into Great *Bucharia*.



C H A P. VII.

Abdula Chan makes himself Master of the Country of Charass'm, and obliges Hadsim Chan to seek Refuge in Persia.

*Hadsim
Chan's.
Sons.*

AFTER the Retreat of *Abdula Chan* into his Dominions, *Hadsim Chan* and the Princes his Brothers possessed the Towns of the Country of *Charass'm* peaceably for some time, and the two Brothers of *Hadsim Chan*, *Mahamut* and *Timur Sultan* dying in the mean time, that Prince preserv'd their Children in the Possession of the Domains of their Fathers. *Hadsim Chan* for his Part had five Sons, of which these are the Names; 1. *Siuntz Mahamet Sultan*, 2. *Arap Mahamet*, 3. *Mahamet Culi*, 4. *Mahamet*, 5. *Ebrabim*; who had all a great deal of Merit, and made their Abode near their Father at *Urgens*, except only *Arap Mahamet*, who had the Government of *Durubn*.

In the mean time *Abdula Chan* of Great *Bucharia* did not drop his Design of re-uniting the Country of *Charass'm* with Great *Bucharia*, notwithstanding he succeeded so badly in his first Expedition against *Hadsim Chan*; and he waited

waited only for some plausible Pretence for making a new Invasion into the Country of *Charass'm*, when the Princes of the House of *Hadsim Chan* furnish'd him themselves with two very specious ones upon the Occasions which I am going to relate.

The *Sultan Chalif of Rubm*, sent about that time an Ambassador called *Pialasha*, to *Abdula Chan*, to make an Alliance with him, and to engage that Prince to attack the Empire of *Sheich Ogli* on his side with all his Forces, while he pushed him vigorously on the other side. That Ambassador, who had spent three Years in *Voyage* that Voyage going, because he was obliged to *cross the Caspian Sea from Mankish-* take his Road by the *Indies*, had a mind at his Return to strike strait thro' the Country of *Gharass'm*, and go embark among the *Turk-lak to manns* upon the *Sea of Masanderan*, in order *Shirwan*. to pass from thence into the Province of *Shirwan*, which was at that time under the Power of the *Sultan of Rubm*, from whence he intended to make the rest of his Journey by Land as far as the City of *Istambul**, which is the Residence of the *Sultan Chalif of Rubm*, which might be a Voyage of about four Months; but when he was come to *Urgens*, *Mahomet* and *Ebrahim Sultan*, Sons of *Hadsim Chan*, caused him to be strip'd of all, and left him no more than what was absolutely necessary to enable him to continue his Voyage; after which they sent him to *Mankishlak*, where, by chance, there were some Merchants of *Shirwan*, who received him into their Boats and carry'd him over into the Province of that Name.

* 'Tis the Name which the Turks, and in Imitation of them most of the Orientals give the City of Constantinople by maiming its true Name.

Du'lhag-
gah.

The Cara-
van to
Meccah
strip'd in
Chowa-
razm.

To this first Cause of Complaint there was joined another, which was this; every *Mahometan*, who goes to pay his Devotions at the House of *Mechka*, is obliged to regulate his Voyage in such a manner, that he may be there by the 10th of the Month of *Dsilbotza*, which is the Day in which *Ebrabim* would have sacrific'd his Son *Ismail** by the Command of God. Those of the Great *Bucharia*, who were willing to perform that Voyage, passed in Times of Peace thro' the Country of *Charass'm*, and the Provinces of the *Shab* of the *Persians*, but in time of War they were obliged to go a great way about by the *Indies*: It happen'd then that some Inhabitants and Merchants of the Country of *Ma-urennier*, who had a mind to perform the Voyage to *Mechka*, took their Rout thro' the Country of *Charass'm*, under the Conduct of one *Hadsi Cutas*, relying upon the Peace which there was at that time between *Abdula Chan*, and the Princes of the House of *Hadsim Chan*; but when they were arriv'd at *Chajuk*, *Baba Sultan*, eldest Son of *Pulat Sultan*, caused them to be strip'd to their very Shirts, and sent them packing home again on Foot. These People at their Return into the Great *Bucharia*, going to complain of that Violence to *Abdula Chan*, he told them he could do nothing in it, seeing *Baba Sultan* was not under his Power, and that he was as much Sovereign at *Chajuk*, as himself could be in the Great *Bucharia*; whereupon *Hadsi Cutas* made Answer, That he would be his Accuser before the Throne of God, if with the great Power God had put into his Hands,

* The Mahometans pretend that it was not *Isaac*, but *Ismael* whom the Patriarch *Abraham* was about to sacrifice at the Command of God.

he let go unpunish'd an Outrage which was done to God himself in the Persons of those who went to offer up their Prayers to him at his holy House.

This bold Remonstrance seemed to deter Abdalla mine at last *Abdula Chan* to a War against *Had-* ^{Chan} *sim Chan* and his Brothers ; whom besides he ^{prepares to invade} could not forgive, inasmuch as by their Means Chowa-

the aforesaid *Nur Mahomet*, natural Son of *A-razm*.

bul Sultan, was restor'd to the Possession of the four Towns of his Patrimony, which *Obeit Chan*, Predecessor of *Abdula Chan*, had usurp'd from him : and tho the *Shah* of the *Persians* had since then taken the said Towns, and had shut up the same *Nur Mahomet* in a close Prison at *Shiras*, yet *Abdula Chan* did not think that ought to hinder him from taking his Satisfaction on those who had been the principal Cause of the Loss which he had sustained on that Occasion, and that the rather because *Hadsim Chan* still actually possessed the Town of *Durubn*, which was one of those four Towns, the Government of which he had confer'd on his Son *Arap Maha-*
met Sultan.

The News of these Preparations for War ^{Usbecks} which *Abdula Chan* caused to be made in his ^{divided in} Dominions having been spread abroad, the ^{their Reso-} *Us-*
becks of the Country of *Charass'm* divided them-
selves into two Parties, one of which was for a vigorous Resistance, and the other was ready to submit themselves to *Abdula Chan* as soon as he should approach the Town of *Urgens* ; these last persuading themselves that that Prince would not fail to take into his Service all the Men of Merit among them ; and that the worst that could happen to the rest was, that he would send them into *Great Bucharia*, and assign them there wherewithal to subsist on.

Hadsim
Chan re-
tires to
Duruhn.

Hadsim Chan having been inform'd of all we have related, judged that he ought not on this Occasion to depend much upon the *Usbecks*, his Subjects; wherefore he conferr'd the Government of the Town of *Urgens* on his Sons *Mahamet* and *Ebrabim*, and went himself to *Duruhn*, accompany'd by his eldest Son *Siuntz Mahamet Sultan*, with his two Sons, a Son of *Mahamet Sultan*, a Son of *Ebrabim Sultan*, and some other Lords and Persons of Condition; giving out, that he was going to pass the Winter there, in order to be in a Capacity at the beginning of Spring to besiege the Town of *Najai*. The three Sons of *Timur Sultan* were then in Possession of the Town of *Hassaraffap*, *Pulat Sultan*, and his four Sons, possessed the Town of *Chajuk*; and the four Sons of *Mahamet Sultan*, with their two Nephews, the Sons of *Mahamet Amin*, possessed the Town of *Vasir*: These Princes having Intelligence that *Abdula Chan* was preparing to pay them a Visit towards Spring, sent ten Men from *Hassaraffap*, and as many from *Chajuk* towards the Frontiers of the Country of *Duruganata* to get Intelligence of the Enemy; but that Detachment having fallen among the Troops of the Enemies Van-Guard, it was so roughly handled, that only three of them return'd to *Hassaraffap* with the News of the Approach of *Abdula Chan*.

Princes of
the House
of Akattai
Chan
leave
Chajuk.

Upon this Advice, *Mahamet Sultan* consider'd that at the time of the first Invasion of *Abdula Chan* into the Country of *Charass'm*, his Father *Timur Sultan* having repair'd to *Chajuk*, and persuaded his Brothers to fix upon that Town for the general Rendezvous of all their Troops, that Precaution had then contributed much to defeat the Designs of *Abdula Chan*, wherefore he was of Opinion the same thing should be done

done now, and that perhaps the Success would not be less advantageous than it was the first time. In this Resolution having assembled the Usbecks under his Subjection, he march'd towards *Chajuk*; but when he had got as far as the Tomb of a Saint called *Hadrati-Paluan*, he began to have a Mistrust of them; wherefore having taken the *Alcoran* in his hands, he obliged them to promise him by Oath to serve him faithfully upon that Occasion; after which, he continued his March with more Satisfaction. At his Arrival at *Chajuk*, he found that they had resolved to quit that Town to go to *Vasir*; upon which he did all in his Power to divert the other Princes from that Resolution: but finding it was in vain to oppose the Torrent which was against him, he submitted at last to the Opinion of the Majority. Pursuant to that Resolution, *Mahamet Sultan* and his Brothers, as well as *Pulat Sultan* with his four Sons, and the Sons of his Brother *Mahamet Sultan*, march'd out of *Chajuk* with all the Troops, Goods and Provisions they had, which made so great a Train of Men and Chariots, that tho' the first had begun to pass out of *Chajuk* at Day-break, the last did not leave it till Noon; and they arriv'd not till late in the Evening at the Camp, where the first had arrived when the Sun was come to the Meridian.

In the mean time, *Abdula Chan* having detached one of his Generals called *Chodsam Culi*, with an Army towards *Chajuk* to observe the Princes of the House of *Akattai Chan*, who were assembled in that Town, that General arriv'd with his Troops at one of the Gates of *Chajuk*, just when the last Troops of the Princes passed out thro' the opposite Gate. As soon as *Chodsam Culi* had enter'd the Town of *Chajuk*,

he caused it to be published that all the *Usbecks* who staid behind should repair into the City, because he had Orders from *Abdula Chan* to employ all those who were capable, and give them good Pay ; whereupon the *Usbecks* having assembled in great Numbers, he proposed to them, that all who were desirous to signalize their Zeal for the Service of *Abdula Chan* should hold themselves in readiness to follow him next Day, when he would go in pursuit of *Pulat Sultan* and his Allies.

Pursues the Princes. The Confederate Princes, on their side, tho' they had been inform'd imminently of the Entrance of the Enemies Troops into the Town of *Chajuk*, yet only kept a Guard about their Camp all Night, and did not continue their March till early next Morning : But hardly were they arrived at the Burrow of *Almatish Chan*, when *Chodsam Culi*, who pursued them in a great Trot, came up with them at the Head of 30000 Men. At his Approach the Princes did not fail to cover themselves hastily with their Chariots as a kind of Intrenchment ; but *Chodsam Culi* having forced that Barricade, after a vigorous Resistance, put them at length to the Rout, and took *Coizi*, one of the Sons of *Pulat Sultan* ; and as he had lost many Men in that Attack, he rested satisfy'd with this Advantage, and did not pursue the Princes, who retired in great Confusion to *Vasir*. At their Arrival in that Town, they resolved to drive from among them *Baba Sultan*, who had brought upon them that unfortunate War, and send to make Proposals of Peace to *Abdula Chan*: *Pulat Sultan* finding he could not hinder the Execution of that Resolution, resolved to retire of his own accord, with his two other Sons, *Hamsa* and *Paluanculi*, to *Durubn* to *Hadsim Chan*; insomuch that there remained at *Vasir*

Defeats them.

sir only the four Sons of *Mahamut Sultan*, with their two Nephews, and the three Sons of *Timur Sultan*, who were all at the Defeat of *Altatish Chan*; and tho' *Mahomet* and *Ebrabim Sultan*, the two Sons of *Hadsim Chan*, who commanded at *Urgens*, came to join them afterwards with their Wives and Children; *Aly Sultan*, Son of *Mahamut Sultan*, who, tho' he was little and crooked, yet had a vast deal of Wit, continued always to have the chief Command in the Town, by reason the Town of *Vasiri* belong'd to the Children of *Mahamut Sultan*.

Abdula Chan having in the Interim drawn near to *Vasir* with his Army, did not defer to besiege it in Form; but finding after the Siege ^{Abdalla Chan besieges Vasir.} had lasted two Months, that it would be very difficult to come off in this Enterprize with Honour, he resolved to join Craft to Force: To this end, he sent to tell the Confederate Princes, that since they had removed from among them *Baba Sultan*, whom he had chief cause to complain of, they might with full Confidence come before him, and be assured, that having nothing against them, he would receive them with the Regard which he owed them as his Allies and Relations: Flatter'd with these Promises, the Princes enter'd into a Capitulation with *Abdula Chan*, and demanded of him to send some of the principal Lords of his Retinue into the Town to promise them by Oath on his part, that he should not in any wise meddle either with their Persons, or their Effects. Whereupon *Abdula Chan*, who would not frighten them, named immediately *Hafan Chodsa*, *Sarchinbi*, *Mahomet Bakibi*, *Hadsimbi*, Governor of *Samarkant*, and *Dost Margan*, who were five of the principal Lords of his Court, for his Plenipotentiaries on this Occasion. Pursuant to this Nomination, those

those five Lords repaired with a Retinue of Forty Horse to *Vasir*; and when they were come to an open place of the Town called *Tachtaful*, they made them solemnly take Oath in the Name of *Abdula Chan*, that he had no evil Intention against the Confederate Princes who were in the Town of *Vasir*.

The People are for de-staining the Bucharian Lords. Nevertheless, the common People, who were desirous of being rid of the Princes leaving themselves at the Mercy of their Enemies upon a bare Oath, desired that the aforesaid Lords of the Enemies Army might be arrested, seeing they knew *Abdula Chan* had so great Regard for their Persons, that he would rather a thousand times relinquish the Conquest of *Urgens* and *Vasir*, than let them be exposed to the least Danger; that to this end they should send back the Forty Men of their Retinue with a Letter for *Abdula Chan*, in which it might be observ'd that it was not out of any ill Design that they had arrested the said Lords, but only to be the more assured of the raising of the Siege; that the Princes should oblige themselves to that purpose, that as soon as *Abdula Chan* should begin his March with his Army to return with it into the Great Bucaria, they would on their side put themselves immediately upon the Road with the Lords whom they detained in quality of Hostages to go to him; and that in the mean time the said Lords should be used like the Princes themselves.

The Princes repair to the Camp of Abdalla Chan. But *Aly Sultan* strenuously opposed this Proposal, by reason that never having had any Difference with *Abdula Chan*, and being his near Relations, they could have nothing to fear from him, especially during the Life of *Hadsim Chan* and his three other Children; that supposing even he had a Desire to seize their Domains, he would not fail to carry them with him into Great

Great Bucharia, and settle them there more advantageously than they were in those Parts; that nevertheless he was fully persuaded, that as soon as he should speak to him of it, he would leave them the peaceable Possession of *Urgens* and *Vasir*. These Reasons having been liked by all the Men of Distinction about the Princes, the common People were obliged to hold their Peace in spite of their Teeth; and the Princes, accompany'd by the Lords who had taken the Oath, left the Town to go to *Abdula Chan*.

That Prince immediately committed the Guard of their Persons to one of his Lords called *Ishimi*, and the Inspection of the rest of the Officers and Soldiers to General *Chodsam Culi*: After which having caused exact Lists to be made of all the Prisoners, he order'd that the common People should be divided into Troops ^{The same custom among the} *Saxons*, of ten or twelve Men, each of which should furnish one who should be responsible for the ^{present in China.} whole Troop; which having been executed, he sent them all Prisoners into the Great Bucharia at the Risk of the Respondents.

Abdula Chan being in this manner put in Possession of the Towns of *Urgens* and *Vasir*, gave the Government of them to one of his Lords called *Sari Oglan*; another of the Lords of the Tribe of the *Durmanns*, called *Menglishbi*, had ^{the Towns} *rass'm* a-
the Government of the Town of *Chajuk*; *Chodsa*, ^{among his} one of his most trusty Officers, had the Government of the Town of *Hassaraffap*, and the little Town of *Kruk*; and a certain *Mullha*, who ^{perhaps} was a Man of exemplary Piety, had the Government of *Kabt*, and the Intendency of a Tribe of *Turkmanns*, called the *Tribe of Bajat*: After which that Prince return'd into his hereditary Dominions.

**Hadsim
Chan re-
tires to the
Court of
Shah
Abbas.**

**Abdula
Chan
puts to
death all
the Family
of Amu-
nak that
fell into
his hands.**

The Genealogical History Part IX.

A Month after, *Hadsim Chan* and all the Princes of his House who were at *Durubn*, having understood what had happen'd at *Urgens*, and that *Abdula Chan* was become Master of all the Towns of the Country of *Charass'm*, they resolved all to retire into the Country of *Irak*, towards *Shah Hiabas Masi*: *Pulat Sultan* only was of a different Opinion, and he took it in his Head, that drawing near seventy Years, as he was, it would be very unbecoming of him to go look for a Sanctuary among People of a different Religion from his own; wherefore he chose rather to go to *Abdula Chan*, presuming that Prince would pity his Condition, and give him wherewithal to pass the remainder of his days in Content. But *Hadsim Chan* set forward to go to *Shah Hiabas Masi*, accompany'd by his three Sons, *Siuntz Mahamet Sultan*, *Arap Mahamet Sultan*, and *Mahamet Culi Sultan*; by his Grandson *Burundu*, Son of *Ebrahim Sultan*; by *Abdula*, Son of *Siuntz Mahamet Sultan*; by *Isphandiar*, Son of *Arap Mahamet Sultan*; by *Mahamet*, Son of *Mahamet Sultan*, and by the three Sons of *Pulat Sultan* his Nephews. At his Departure out of *Durubn*, he found himself 3000 Horse strong; but his Men disbanded so fast upon the Road, that there remained with him in the end but 150:

In the mean time *Pulat Sultan* ran to his Destruction in repairing to *Abdula Chan*; for as soon as that Prince was return'd into the Great *Bucharia*, he caused to be put to death the same Day in the Town of *Sagratz*, all the Princes of the Posterity of *Amunak* which had fallen into his Hands, viz. The four Sons of *Mahamut Sultan*, called *Mahamut Sultan Aly*, *Arab* and *Akbaba*, with their two Nephews, *Shah Aly* and *Shabacht*; the three Sons of *Timur Sultan*, called

*Mahamet Sultan, Cadir-birdi and Abulgair; the two youngest Sons of Hadsim Chan, Mahamet and Ebrahim Sultan, and Pulat Sultan, who went voluntarily to him, with his Son Coizi, who had been made Prisoner at the Battle of Almatish Chan, amounting in all to the Number of thirteen Persons, without reckoning some other Princes of the same House, whose Names we know not, because they were very young when Abdula Chan had them put to death: After which he taxed all the Usbecks who had been made Prisoners on that Occasion at an annual Tribute of thirty *Tanga* a Head; which impoverish'd them to that degree, that many of them were obliged to sell their very Children to make up the Capitation, in regard every one above the Age of ten Years was subject to it: And as the common People among the Prisoners had been obliged to furnish for every ten or twelve Men one responsible Person, that Respondent was obliged to pay annually the thirty *Tanga* of the Capitation, in case any of those for whom he became responsible should desert.*

While these things were a doing, *Hadsim Chan* and the ten Princes who accompany'd him, having arrived in the Year *Gilan*, or of the Serpent, with a Train of 150 Horse at the Court of the *Shah* of the *Persians*, that Prince came in Person to receive them, and gave them the best Treatment imaginable: but *Siuntz Mahamet Sultan* and his Son, who had no Inclination to stay at the Court of the *Shah*, passed forward and went to the *Sultan Calif* of *Rubm*. After that *Hadsim Chan* and the other Princes of this Company, had spent two Years at the Court of *Shah Hiabas Masi*, it happen'd in the Year *Koi*, or the Sheep, which is the same Year that there appeared a great Comet in the Sky, that *Abdul-Comet. momin*

momin Sultan, Son of *Abdula Chan*, enter'd with a numerous Army into the part of the Country of *Chorassan*, which was in Subjection to the *Shab* of *Persia*; and having a mind to take the Town of *Espheragin*, the Inhabitants shut the Gates, and gave notice to the *Shab* that the Son of *Abdula Chan* threaten'd them with a formal Siege. Upon this News, *Shab Hiabas Masi* having got together a good Army, left the Town of *Gaswin* and went to *Bastam*.

*Attempt to
retake
Chajuk
and Ur-
gens.*

Hadsim Chan, and the Princes his Relations who followed him on this Occasion, having learned on their Arrival at that Town, that there were but sixty of the Enemies Men at *Chajuk*, and forty at *Urgens*, they judged it not altogether impossible to profit by that Negligence of the Enemy, provided it was kept a Secret and with all imaginable Care: Nevertheless as what was to be done on this Occasion should be done without the Knowledge of the *Shab*, and that it was to be feared he should take Offence at so precipitate a Departure, *Hadsim Chan* and some of the other Princes would not meddle with that Enterprize; and there were none but *Arap Mahamet Sultan* and his Brother *Mahamet Culi Sultan*, with *Baba Sultan*, *Hamsa* and *Palianculi*, the three Sons of *Pulat Sultan*, who persisted in an Inclination to run the Risk of it: And as it is not far from *Bastam* to *Istarabat*, and that the Turkman Tribe of *Amir* dwelt then about that Town, the chief of whom called *Alytar-beg*, had always testify'd so great an Affection for their House, that they had hopes he would not fail them on that Occasion; they resolved to take Horse one Evening when every body were gone to bed, and after having rid all Night, they arriv'd next Morning at the Van-

Guard

Guard of the Turkmanns, and from thence by Noon at *Istarabat*.

After their Departure, *Hadsim Chan* went ~~be-Charatter~~ times in the Morning to inform the *Shab* of the ~~of~~ Abdalla Occasion of the Journey of his Sons and Ne-^{Chan.}phews: But the *Shab* who knew too well the Activity of *Abdula Chan* to be deceived by the like Appearances, how flattering soever they might be, advised *Hadsim Chan* to ride immediately after his Children, and try to bring them back; because he was well assured while *Abdula Chan* lived it would be in vain for them to attempt to recover the Possession of their Domains, that it would not be long before they would be sensible of it; but that the Shame of having gone upon that Enterprize without his Knowledge hindering them to return to his Court, they would go perhaps to seek for Refuge some where else, where they might find Death instead of Assistance; lastly, if he loved his Children, he ought to endeavour at any rate to get them, while it was yet time, out of the Troubles they were going to engage in on this Occasion.

Hadsim Chan willing to follow the sage Ad-^{Hadsim} vice of the *Shab*, took Horse immediately to *Chan* ride after his Sons; and having over-taken ^{follows} *them*. them at *Istarabat*, he did his best at first to bring them back; but the Assurances which several Turkmann Tribes had given them since their Arrival at *Istarabat*, of assisting them powerfully, having encouraged them to go thorow with their Project, they not only positively refused to return, but also found the way to engage *Hadsim Chan* to continue with them till such time as he should see what Success the Enterprize would have. After which departing all together from *Istarabat*, they went towards the

the Mountain of *Kuran*, about which the Turkmann Tribes of *Taka* and *Jamut* then dwelt; who having been heretofore of the Number of the Subjects of the Children of *Mahamut Sultan*, Brother of *Hadsim Chan*, gave them a Reinforcement of 500 Men: From thence they travers'd the Territory of *Mankisblak*, which was at that time quite desart; since the Turkmanns of *Mankisblak* had been obliged all to retire into the Country of *Ordacutuk*, which borders upon the Country of *Gordish*, because of the great Quarrels which they had on one side with the *Mankatts*, and on the other side with the Turkmanns of the Tribe of *Irsari*. From *Mankisblak*, the Princes pass'd on to the Habitations of the Tribe of *Irsari*, which, having been formerly under the Jurisdiction of *Timur Sultan*, and of his Brother *Pulat Sultan*, Father of *Baba Sultan*, granted them five or six hundred Men; and from thence they went on towards *Pishga*.

**Hadsim
Chan
takes Ur-
gens.**

At their Arrival at *Pishga*, *Hadsim Chan* and his two Sons took the Road to *Urgens*, and *Baba Sultan* with his two Brothers went to *Chajuk*. Upon the News of the Approach of *Hadsim Chan*, *Sari Oglan*, Governor of the Town of *Urgens*, retir'd into the Castle; but *Hadsim Chan* having caused, during the Night, a subterraneous Passage to be carry'd under the Wall of the Castle, enter'd by that way, and caused the Governor to be put to death, with the forty Men which were with him. After the Conquest of this Town all the Turkmanns of the Tribe of *Taka*, and *Jamut*, return'd home loaded with Booty, and left *Hadsim Chan* and his Sons almost alone at *Urgens*. *Baba Sultan* on his side, having arriv'd before *Chajuk*, the *Sarts* who dwelt in that Town opened the Gates to him; after

after which he caused in like manner the Governor *Menglîshbi* to be put to death, with his sixty Men; which coming to the Ears of the Commanders of *Hassarassap* and *Kabt*, they fled towards Great Bucharia.

Baba Sultan having a little after dismiss'd all Hassaras-the Turkmain's of the Tribe of *Irsari*, without sap near keeping above fifteen Men, went to *Hassarassap* being surdrized. with his Brother *Paluanculi*, ten days after the taking of *Chajuk*; but *Hamsa* his younger Brother stay'd at *Chajuk* to drink his Belly-full of new Wine, because it was then in the Season of Vintage. Entring the Town of *Hassarassap*, Baba Sultan obsery'd two Officers, one of which rid an *Isabella*, and the other a Horse spotted like a Tiger, who advanced on a smart Gallop towards the Town at the Head of 150 Horse, which appearing to him very suspicious, he endeavoured to shut the Gate of the Town; but he had hardly shut one side of it, when he who rid the spotted Horse was already at hand, endeavouring with great Strokes of a Launce to hinder the shutting of it quite: Nevertheless some of the Inhabitants of the Town running thither in the nick of Time, he was obliged at length to retire with his Men, and the Gate being shut, they began to shoot so thick on all sides upon the Cavalry, that they thought fit to get out of Reach of the Shots. The Enemy having been repulsed in this manner before *Hassarassap*, took in their Retreat a *Sart*, who informed them that Baba Sultan was arrived alone at *Hassarassap*, with *Paluanculi* and fifteen Men, and that his Brother *Hamsa* had staid at *Chajuk* to drink new Wine; upon which they turn'd immediately towards that side, and arrived next Day about Noon before the Town, ^{Chajuk taken:} just at the time that *Hamsa* was taking the Air;

but not daring to make use of Force against the Town with so few Men, they lay close till the Evening, when Assistance coming to them, they carry'd on a subterraneous Passage into the Town under one of the Gates ; at which having enter'd, they put all to the Sword, which very much disconcerted the Affairs of *Baba Sultan*.

Abdol-
mumin
invades
Chorassan.

To understand who those Troops were, you must know, that *Abdula Chan* having assembled a great Army the same Year that the aforesaid Comet appear'd, he detach'd a considerable Body of it under the Command of his Son *Abdul-mumin*, to go and besiege the Town of *Esphe-ragin*, with a Design to take Winter Quarters afterwards with all his Army in the Towns of the Province of *Chorassan*, to be ready at hand in the beginning of the next Spring to make an Irruption into the Province of *Irak*. To this effect he order'd *Chodsam Culi*, one of his best Generals, to advance with a Body of Troops by the great Road to *Chorassan*, in order to support his Son in case of Necessity, while he followed leisurely in Person with the rest of his Army, with an intention as he pass'd along, to take the Di- version of Hawking beyond *Zardsui* in the Country of *Gordish*, where there are abundance of Ducks and other Water Fowl. Conforma- ble to this Regulation, *Chodsam Culi* march'd directly towards the Country of *Chorassan*; but having pass'd a certain River which was upon the Road, he met the Commander of *Hassa-rassap*, who inform'd him that *Baba Sultan* being arriv'd some days before at *Chajuk*, he had caused the Governor and all his Men to be slain; upon that News *Chodsam Culi* sent the said Com- mander with all possible hafte to apprise *Abdula Chan* of what had happen'd ; and in the mean time

time he resolved to halt with his Troops in the Place where he was till he should receive new Orders from his Master, which were not long a coming; importing that he should march off-hand towards *Chajuk*, and that *Abdula Chan* would follow close at his Heels with his whole Army. Upon these Orders *Chodsam Culi* changed the Road and turned towards the Town of *Chajuk*; but he found at his Arrival, that all the Work was already done by his Van-Guard, which determined them to push forward directly for *Urgens*.

In the mean time *Mahamet Culi Sultan*, third ^{Bold At-} Son of *Hadsim Chan*, who was a Prince of much ^{tion of} *Mahamet* Courage, having heard of the Death of his Cou-^{Culi Sul-} sin *Hamfa*, kept it very secret, resolving to leave ^{tan.} his Father, with his Brother *Arap Mahamet Sul-*
tan at *Urgens*, and go join *Baba Sultan* at *Hassa-*
rassap: To this effect he got together some well-
disposed *Turkmans* and *Zagatais*, to whom he joined yet two hundred *Usbecks* of *Urgens*, which were of the Number of those whom *Abdula Chan* had carry'd away Prisoners into *Great Bucharia*, and had return'd a little while before, with a Design to try to drive some small Trade at *Urgens*, not foreseeing the Troubles which were to ensue. With this small Body of Troops *Mahamet Culi Sultan* began his March for *Hassa-*
rassap, by the side of the River of *Urgens*; but coming near the little Town of *Ziltuk*, he found himself of a sudden surrounded by the Troops of *Chodsam Culi*, before he had the least Notice of their Approach. *Chodsam Culi* who imagin'd *Mahamet Culi Sultan* could no longer escape him, injoyned his Officers to do all they could to take him alive. But *Mahamet Culi Sultan*, who was sensible of the bad Condition he was reduced to, having form'd one large Squadron

with all the Men he had, resolved to rush headlong upon one of the Enemies Wings, in order to make way for himself on that side; which he executed with so much bravery, that after having broke thro' the Enemies Troops which opposed him, he retired into the Country of the *Mankatts*, who had then a *Chan* called *Kuzuk*. At his Arrival among the *Mankatts*, *Mahamet Culi Sultan* try'd at first to draw *Kuzuk Chan* into his Interests, by Proposals of Marriage which he made to his Sister; but *Kuzuk Chan*, who was afraid to have to do with *Abdula Chan*, in case he gave Protection to *Mahamet Culi Sultan*, had him arrested, and sent him to the *Urusses*, where he died some time after.

Kuzuk Chan of the Mankatts, or Karakall-pakks.

Higim Chan leaves Urgens.

Retires again to Gaswin.

While these things were doing, one of the Men who had been with *Mahamet Culi Sultan*, when he broke thro' the Troops of *Chodsam Culi*, went directly to *Urgens* to carry the News of that unfortunate Fight to *Hadsim Chan*, who thereupon abandon'd that Town, accompany'd by his Son *Arap Mahamet Sultan*, and some Soldiers, with an Intention to go over to *Mankishlak*; but the Enemy having over-taken them the third Night after their Departure from *Urgens*, he was obliged to come to Blows with them, and *Hadsim Chan*, with his Men, having been worsted, he endeavour'd to retire the best he could; but the Enemy who continually follow'd him, having forced him again next Morning to engage in Battle with them, he lost above half the few Men he had with him, insomuch that he was constrained once more to go take Refuge at *Istarabat*, and from thence to *Gaswin*, to the Court of the *Shah* of *Persia*. *Abdula Chan* went in Person to besiege the Town of *Hassarassap*, and having taken it, he caused *Baba Sultan*

Sultan and the fifteen Men who came thither with him, to be slain; after which he return'd Abdalla into Great Bucharia, where he died the last Day Chan dies of the Year 1006, called *Tauk*, or the Hen *. An. Dom. 1597.

CHAP. VIII.

Of the Re-establishment of Hadsim Chan in his Dominions, and of his Death.

UPON the News of the Death of *Abdula Shah Ab-*
Chan, Shab Hiabas Masi having gather'd ^{bas raises} a numerous Army.
a numerous Army at the beginning of the fol-
lowing Year, called *It*, or the Dog, came and
encamped near *Bastam*. In that Place *Hadsim*
Chan pray'd the *Shah* that he would let him go
and take a Turn towards the Frontiers of *Ma-*
urennar, to try if *Abdulmomin Chan* who had suc- ^{Abdolmu-}
ceeded his Father, knowing him to be so near ^{min Chan} succeeds
him, would be inclined to restore him one of *Abdalla*.
his Towns, that he might there end his days
in quiet. The *Shah* having consented very wil-
lingly to that Proposal, *Hadsim Chan* set forward,
accompany'd by *Arap Mahomet Sultan*, and his
Grandson *Isphandiar Sultan*, with a Retinue of
fifteen Persons; insomuch that there remained
only *Burundu*, Son of *Ebrabim Sultan*, and
Grandson of *Hadsim Chan*, at the Court of the
Shah.

* What our Author reports here in all its Circumstances of the Death of Abdula Chan, shews that the Sieur Olearius is mistaken, when he reports in his Relation of the Kingdom of Persia, that Abdula Chan, with his Brother and three of his Sons, having been taken Prisoners by Shah Abas I. that Prince caused all their Heads to be cut off.

Hagim
Chan re-
pairs to-
wards
Chowa-
razm.

In the mean time *Hadsim Chan*, with his Followers, having lost his way the second Day of his Journey, and taken too much to the Left, arrived at length at the Habitations of the Turkmanns of the Tribe of *Taka*, near the Mountain of *Kuran*, when he judged himself to be about *Meru*: That Mistake embarrass'd him extremely, and determin'd him to rest the Night in that place, to consider seriously what he had to do on that Occasion; but going in the Morning at Sun-rise to sit in the Shade of the Mountain to say his Prayers, because it was in the middle of Summer, he saw coming from towards *Jaurfurdi*, two Men a Horseback, whom he knew to be *Usbecks* of the Tribe of the *Naimanns*, and of the Number of those among his old Subjects who had been carry'd Prisoners into *Great Bucharia*.

Abdolmu-
min assas-
inated.

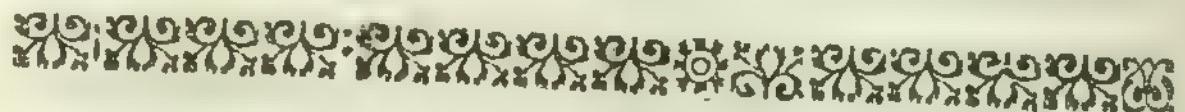
At their Approach they wish'd long Life to *Hadsim Chan*, and inform'd him that *Abdolmomin Chan* died going to take Possession of the Succession of his Father. Upon which *Hadsim Chan* inquiring how that happen'd, they told him that they had had some Business at *Meru*, and that during their Stay, there arriv'd a Domestick of the Governor of the Town, who had been Prisoner in the Army of *Abdolmomin Chan*, with the News that that Prince having been informed of the Death of his Father, quitted the Towns of the Province of *Chorassan* to return into his hereditary Provinces; but that being come to the Town of *Samin*, he had been killed by his own People: That upon this Advice, they had a Design to have gone to him into *Irak*; but understanding at *Meru* that the *Shah* of the *Persians* had taken the Field to go to *Bastam*, they had taken the Road to *Jaurfurdi*, from whence they were come to look for him

him on that side, upon the Assurances which had been given them at Jaursurdi that he was gone towards the Turkmanns.

Hadsim Chan mightily rejoiced at that News, Hagim took in haste the Road to Urgens, and safely ar-^{Chan} riv'd there after he had been eight days on the ^{recovers} Chowa- Road. At his Arrival at Urgens, he found no razm. Difficulty to put himself in Possession either of that Town or of Vasir, because in the Confusion which the Affairs of Great Bucharia fell into after the precipitate Death of *Abdulmomin Chan*, all the Towns of the Country of Charass'm were without Governors, and without Garisons. *Hadsim Chan* kept those two Towns for himself, and assigned Chajuk and Kabi to his Son *Arap Mahamet Sultan*, who took them with the same Facility: *Isphandiar Sultan*, Grandson of *Hadsim Chan*, and eldest Son of *Arap Mahamet Sultan*, had the Town of Hassarassap for his Portion; and all the Usbecks which *Abdula Chan* had carry'd Prisoners into Great Bucharia, took Advantage of so favourable an Opportunity to return one after another to Urgens.

Some time after Siuntz Mahamet Sultan, eldest Hagim Son of *Hadsim Chan*, who, as we related before, ^{Chan re-} had retired to the Lands of Rubm, having heard ^{signs to} Siuntz of the Death of *Abdula Chan*, came into the Mahamet Province of Shirvan, and having there received Sultan. the Confirmation of the News, passed over by Sea from thence to Mankishblak, and arrived in that manner at Urgens in the third Year after the Establishment of *Hadsim Chan* in the Possession of his Dominions. At his Arrival his Father having given up to him the Towns of Urgens and Vasir, resigned the Dignity of Chan in his Favour, and retired to Chajuk to his Son *Arap Mahamet Sultan*.

Siuntz Chan dies. Siuntz Mahamet Chan did not long enjoy the Sweets of reigning, for he died a Year after his Return to Urgens ; and his Son Abdula Chan who succeeded him, did not survive him long neither, dying a Year after his Father. **Hadjim Chan An. Dom. 1602.** Hadjim Chan died at length in the Year 1011, called Bars, or the Tiger, at the Age of eighty one Years.



C H A P. IX.

Of the Reign of Arap Mahamet Chan, and of his Death.

AFTER the Death of Hadjim Chan, Arap Mahamet Chan succeeded him in all his Dominions. On his Advancement to the Scepter of the Country of Charass'm, he added Kabt to the Portion of his Son Isphandiar Sultan, and apply'd himself entirely to the Affairs of Government.

Invasion of the Russians of Jaigik, or the Cosacks. Six Months after the Death of Hadjim Chan, Arap Mahamet Chan having taken the Field to go pass the Summer with the Lords, his Vassals, upon the Banks of the River Anu, the Urusses of Jaigik, who were informed that there were no Soldiers in Summer in the Town of Urgens, came there with a thousand Men, and after they had cut the Throats of above a thousand of the Inhabitants, they loaded about a thousand Chariots with all sorts of valuable Effects, and having set Fire to what they could not carry away, they return'd with near a thousand Females whom they made Slaves of ; but Arap Mahamet Chan being informed of it in time, went to cut off their

Passage

Passage and lay in wait for them at a certain Defile, which he so well intrench'd and pali-fado'd in haste, that the Enemy could not force him till after an Attack of two days ; yet they were obliged to leave all their Booty behind on that Occasion. In the mean time *Arap Mahamet Chan*, who did not design to let them escape him so cheaply, having got the Start of them by ways unknown to them, went to wait for them again at another Defile ; the *Urusses* not having been able to force this Passage, notwithstanding all the Efforts they made to effect it ; the Water which is very scarce in those Parts began at length to fail them, which reduced them to so great Extremity, that after having been obliged to drink the very Blood of their slain Companions, to quench in some measure the Thirst which afflicted them, they were constrained to make a last Effort to force the Baricades of *Arap Mahamet Chan* ; which succeeded so ill with them, that there escaped scarce a hundred Men of them who made over to the Banks of the River *Khesill*, and there built a Cabin a good way on the other side of the Town of *Tuk*, where they lived by Fishing, waiting some favourable Opportunity to reach their own Country ; but *Arap Mahamet Chan* having been informed five days after of the Place of their Abode, sent Men there who slew them all.

Six Months after, a thousand *Callmaks* having *Invasion* found means to pass between a Lake called *Chod* ^{of the} *sa Culi*, and a Mountain named *Sheich Asis*, came to surprize certain Subjects of *Arap Mahamet Chan*, who had their Habitations along the Banks of the River of *Khesill*, towards the Town of *Kabt* ; and after they had killed a great Number of them, they were upon their Return, loaded with Booty and Prisoners. *Arap Mahamet*

Mahamet Chan having been informed of this Invasion of the *Callmaks*, followed them close at their Heels, and pursued them so briskly, that they had much ado to escape him, after having been obliged to abandon all the Booty and the Prisoners they had taken on that Occasion.

Conspiracy against Arap Mahamet Chan. Some time after the *Naimanns*, who never relished well the Government of *Arap Mahamet Chan*, brought into *Chajuk*, in the Night-time, one *Chisseran Sultan* of the Posterity of *Ilbars Chan*, with a Design to put *Arap Mahamet Chan* to death, and set *Chisseran Sultan* in his room; but a Man of the Tribe of the *Kergis*, called *Bikbagli Bayadur*, and one *Bakli Mirsa* of the Tribe of the *Vigurs*, having informed *Arap Mahamet Chan* of it, he had *Chisseran Sultan* taken and killed. *Saphi Mirsa* of the Tribe of the *Naimanns*, who had been the chief of that Conspiracy, was likewise put to death.

Another Conspiracy. Two years after, one named *Sash Mirsa*, follow'd by twenty *Vigurs*, departed from the Town of *Urgens* for *Samarkant*, where he went in quest of one *Soleh Sultan* of the Posterity of *Hassanculi Chan*, Son of *Abulak*, whom he brought to the *Usbecks* within the Jurisdiction of *Urgens*, to the end they should acknowledge him for their *Chan*. *Arap Mahamet Chan* having been informed of this new Attempt against his Government, departed instantly from *Chajuk*, and being arrived at *Urgens*, he satisfy'd himself by putting to death *Soleh Sultan*, without suffering any Search to be made after those who might have had a hand in that Plot; saying, he was content with finding out him who was the Promoter of that Affair, and left the Vengeance to God, being unwilling that upon one wicked Man's Account, Evil should happen to many of his Subjects who might have been inno-

innocently led into that Plot: That it was for the same Reason that he had no mind to put to death *Saphi Mirsa*, who had been the Author of *Chisseran Sultan's* Affair, and that he had been still alive, if his own Brother *Baba Mirsa*, thinking him unworthy to live after attempting the Life of his Prince, had not killed him. In short, that unless those of the Tribe of the *Vigurs* would revenge him themselves on *Sash Mirsa*, he would never punish him for that Busines.

Ten years after, the *Callmaks*, to the Number of a thousand Men, came again to invade the Lands under the Government of *Arap Mahamet Chan* ^{Another Invasion of the Callmaks.} on the other side of *Bakirgan*; and after having plunder'd many Habitations, they return'd with a great Number of Prisoners, not being to be overtaken, whatever haste was made for that Purpose.

Arap Mahamet Chan had seven Sons, viz. *Children*
 1. *Isphandiar Sultan*, 2. *Habash*, 3. *Ilbars*, ^{of Arap}
 4. *Abulgasi Bayadur*, 5. *Shariph Mahamet*, 6. ^{Mahamet} *Chan*,
Charass'm Chan Sultan, 7. *Augan*. The Mother of *Isphandiar Sultan* was a near Relation of *Arap Mahamet Chan*; *Habash Sultan* and *Ilbars Sultan* were born of the same Mother of the Tribe of the *Naimanns*: The Mother of *Abulgasi Sultan*, was called *Mirbanu Chanum*, and was the Daughter of *Dsangasi Sultan*, the Son of *Sbirgasi Sultan*, the Son of *Sultan Gasi*, the Son of *Ilbars Chan*; *Shariph Mahamet Sultan*, and *Charass'm Chan Sultan* were likewise by one Venter of Persian Extraction, and of the Family of one *Chodsama Ududii* of *Zasht*, in *Herat*; the Mother of *Augan Sultan* was also of the Posterity of *Jadigar Chan*.

After *Arap Mahamet Chan* had reigned peaceably for fourteen Years, it happen'd one Day ^{of two of} when he was gone to *Urgens*, that several young ^{his Sons.} Men

Men of the Usbecks gather'd at *Chajuk* about *Habash Sultan*, and *Ilbars Sultan*, whom their Father had caused to be brought up in that Town, and persuaded them to come with them to *Urgens*, in order to get them received in quality of Successors to their Father: The eldest of those two Brothers might have been then sixteen, and the youngest fourteen: With that Intention they actually advanced as far as a certain Fountain in the Country of *Pishga*, which is but one day's Journey from *Urgens*, where they staid ten days. *Arap Mahamet Chan* having been informed of the evil Designs of his two Sons, sent to tell them to come to him, and that he would give them the Town of *Vasir* for a Portion: But they answer'd, They would come as soon as their Men were got together.

The Rebel-lion by being neg-lected grows for-midable. It was in the Power of *Arap Mahamet Chan* to have stifled these Seeds of Trouble in their Birth, because he had no more to do than publish a Prohibition, that none should go join the Princes; and it is certain, that no body would have been rash enough to form a Thought of disobeying such a Command, seeing that *Arap Mahamet Chan* was at that time so much feared by all his Subjects, that if he had forbidden them to have any Commerce with their Wives for a Year together, they would not only have obeyed him without the least Opposition, but they would even have avoided coming too near their Houses, for fear they should be accused of disobeying the Orders of the *Chan*: but as he knew many People went to see the two Princes, and that he took no vigorous Measures to hinder them, they imagined what they did was by his own Consent.

The Rebels invade Chorassan. The two Princes judging themselves strong enough to form some Enterprize, made an Irruption into the Country of *Chorassan*; and being

ing returned from thence loaded with Booty, they sent two *Perſians* as a Present to their Father; after which having again possessed their first Camp about the Fountain of *Piſhga*, they dismissed all their Troops, and kept in all but eighty Men about them. In this Place *Arap Mahamet Chan* sent again to them one of his Lords of the Tribe of the *Vigurs*, called *Kurbauc Hadſi*, to exhort them to come before him: but that Envoy returning the next Day in the Evening, gave the *Chan* an Account that all the *Uſbecks* who dwelt between the Countries of *Darrugan* and *Bakirgan* had joined with the Princes, and that they had no sooner understood his Commission, than all those Men had unanimously answer'd, That the Princes had no need to go see their Father, and that they had nothing to do with him: that such an Answer had indeed appeared very brutish to him, but that he was willing to relate exactly what had been said to him upon that Occasion, to the end the *Chan* might take his Measures accordingly; that for his Part he did not doubt but they would break out forthwith in open Rebellion, and that the best Counsel he had to give the *Chan* in that Juncture, was to retire immediately to *Chajuk*.

Upon that Report, *Arap Mahamet Chan* being seized with Fear, departed instantly for *Chajuk*. The two Princes being informed of the Retreat of their Father, went a-new to ravage the Lands belonging to the *Perſians*; and at their Return, they seized all the Granaries of their Father, and distributed all the Corn which they found there among their Troops, which increased them considerably: Wheat was at that time so cheap in the Country of *Charass'm*, that one might have had two hundred pounds of it for one *Tanga*; and that proceeded from hence, that all the People who

Arap Ma-
hamet
Chan re-
tires to
Chajuk.

who dwelt from the small Town of *Modekan* to this side of *Bakirgan*, and as far as the Country of *Kuigan*, sowed nothing but Wheat; and as *Arap Mahamet Chan* possessed a great Extent of Country on that side, he had caused the River *Khesill* to be cut behind the Town of *Tuk*, and by means of that Opening, and divers small Canals which proceeded from it, he could supply his Lands with as much Water as was necessary to make them fruitful, and when 'twas thought they had enough of it, they shut that Opening and the River resumed its usual Course into the Sea of *Masanderan*.

Arap Mahamet Chan agrees with the Princes.

Arap Mahamet Chan finding the Number of the Partisans of the two Princes multiply'd from Day to Day, resolved at last to come to an Agreement with them, giving up to them the Town of *Vasir*, with all the *Turkmanns* depending on it: After which the two Princes, followed by 4000 Men, came to *Chajuk* to salute their Father.

New Rebellion of Ilbars Sultan.

Four Years after, *Ilbars Sultan* having resolved to assemble his Troops, under Pretence that he would go and besiege *Faursurdi*, marked out a Place called *Sayzakuduk*, which lies to the North of *Vasir*, for their Rendezvous: but understanding in that Place, that *Arap Mahamet Chan* was on the Road for *Urgens*, he turned immediately towards *Chajuk*, and took that Town: *Arap Mahamet Chan* having been informed before he got to *Urgens* of what had happen'd to *Chajuk*, found himself at a loss what Course to take on that Occasion; but some of his Lords having counsell'd him to return to *Chajuk*, being of Opinion that *Ilbars Chan* would be no sooner inform'd that his Father was returning, than he would quit the Town, he followed their Advice, and retook the Road to *Chajuk*. In the

way

way he came to lie at a little Burrough nigh the Arap Ma-
Town of Chajuk, called Chasgan ; Ilbars Sultan ^{hamer} having
been informed thereof, sent thither five ^{Chan ta-}
hundred Men of his Troops, who entring the ^{ken Priso-}
Burrough in the Night, seized the Person of Arap
Mabamet Chan, and all the Lords of his Reti-
nue, and carry'd them to Chajuk, where Ilbars
Sultan detained them all as his Prisoners. He
distributed after that among his Troops, all the
Money in his Father's Chest, which he had been
so many Years gathering, as well as all the
Goods of all the Lords who had been taken in
his Father's Retinue.

Ispbandiar Sultan made his Abode then at Hassarassap ; but Abulgasi Sultan, and Shariph
Mabamet Sultan, who were both at Urgens, be-
ing informed of that detestable Action of Ilbars
Sultan, resolved immediately to make War a-
gainst him ; and Habash Sultan himself, who was
likewise at that time at Urgens, offer'd to accom-
pany them in that Expedition : Nevertheless
some Lords, who were of their Attendance, di-
verted them from that Resolution, by reason
that such an Expedition might put the Life of
their Father in danger ; and that Ilbars Sultan,
in despair to see himself press'd too far, might
perhaps be capable of carrying it to an Extre-
mity against him ; whereas, if they let him alone,
all that he would do to his aged Father might
be to take from him all he had, and afterwards
let him go, which actually happen'd a short ^{Released} _{again.} ;
while after ; for Ilbars Sultan having accom-
plished his wicked Will, set his Father at Li-
berty, and return'd to the Place of his usual
Residence, which was in the Neighbourhood of
Urgens ; after which Habash Sultan went like-
wise to Vafir.

Ilbars Sultan flies to Urgens, accompanys'd by his Son *Isphandar Sultan*.

Arap Mahamet Chan returning afterwards to the Desart, they took measures to make sure of the Person of *Ilbars Sultan*, who smelling it out, fled to the Desart, accompanys'd with only five or six Persons; yet for all that, they ruined his Habitations, and removed elsewhere the greater part of his Subjects. At their Return from this Expedition, *Abulgazi Sultan* went towards Evening to see his Father, who dwelt at *Urgens*, and told him, that notwithstanding *Ilbars Sultan* was fled to the Desart, that Affair might yet be forthwith put an end to, if he would leave it to him:

Abulgazi Sultan proposes to kill his Brothers Ilbars and Habash Sultan.

That for that purpose, he would begin by going to *Vasir* and killing *Habash Sultan*, who always carry'd on a close Correspondence with *Ilbars Sultan*, and from thence he would go and do as much to the latter, and that he would take his measures so right, that he must be very cunning if he escaped him; that it would be better for him to have but five Sons who were obedient to him, than to have two more and be continually exposed to their criminal Attempts; but his Father would determine nothing, and told him, that he must return to him at Night-fall, because he had a mind to take the Advice of one of his Lords called *Zin Hadsi*, upon that Proposel.

Zin Hagi against that Proposel.

Abulgazi Sultan returning to his Father at the Hour appointed, *Arap Mahamet Chan* told him, that he had consulted *Zin Hadsi* about the Business, and that he did not approve of it at all: whereupon *Abulgazi Sultan* desired him to consider, that at the time when he sent the Brother of *Zin Hadsi* to *Ilbars* and *Habash Sultan*, on their Return from the Country of *Choraffan*, to press them to come to see him, he had so magnify'd the Forces of those Princes at his Return,

tho

tho they had not actually then above eighty Men Abulgazi about them, that he was determined thereupon Sultan ^{ac-} to retire to *Chajuk*, instead of having them seized, as he might easily have done, if he had not ^{cuses Zin Hag and his Bro.} taken care to prepossess him by false Reports; ^{thers.} that all those to whom he had communicated his Design altogether approved of it, except only *Zin Hadji*; that that confirmed him entirely in the Opinion, that all the past Circumstances of those Troubles had given him more than once, *viz.* that *Zin Hadji*, and his Brother *Kurbauz* were Traitors, and that they held criminal Correspondence with *Ilbars Sultan*, by means of *Dostum* and *Ishim* their two other Brothers, who were the most intimate Confidants of that Prince, and who being the Authors of all those Troubles, could not hope to save their Heads, if *Ilbars Sultan* happen'd to lose his Life; that he had been intirely stript and thrown into a Prison like a Beggar, but that much worse would yet happen to him if he did not for once take up a Resolution to remedy it, and that he would repent afterwards too late of his unwillingness to follow his Counsel.

But *Arap Mabamet Chan* having constantly refused to enter into those Measures, *Abulgazi hamet Sultan* went to *Isphandiar Sultan* to intreat him to go and execute that Design unknown to his Father; but *Isphandiar Sultan* would have no hand in it, and desired his Brother to speak no more to him about that Affair. In the mean time as *Habash* and *Ilbars Sultan* had their Spies every where, one of the principal Domesticks of *Isphandiar Sultan* having informed *Habash Sultan* of the Project which *Abulgazi Sultan* had form'd on that Occasion against his Life, he never forgave it *Abulgazi Sultan*. Some time after *Arap Mabamet Chan* returning to *Chajuk*, and

Ispbandiar Sultan to *Hassarassap, Habash Sultan* sent privately to *Ilbars Sultan* to let him know that it was time to return immediately, seeing his Father was return'd to *Chajuk*; nevertheless that was not done so secretly; but *Abulgazi Sultan* was appriz'd of it; whereupon he repaired to his Father at *Chajuk* for fear of some Accident; and from thence he went to the Town of *Kabt*, which his Father had made over to him.

Arap Ma-
hamet
Chan
marches
against
Ilbars and
Habash
Sultan.

Five Months after, *Arap Mahamet Chan* beginning to repent his not having follow'd the Advice of *Abulgazi Sultan*, sent his Orders to *Ispbandiar* and *Abulgazi Sultan* to assemble all the Troops they could and come to join him immediately; and as *Shariph Mahamet Sultan* arriv'd just in that Interval at *Chajuk* to pay a Visit to his Mother, he kept him also with him. While *Ispbandiar* and *Abulgazi Sultan* were gathering their Troops, *Arap Mahamet Chan* sent to tell *Habash* and *Ilbars Sultan* that they had in their Attendance ten Persons who never ceased giving them evil Counsel against him; that provided they would deliver up to him those ten Persons, he would willingly pardon them all that was past; but that in case they would be so obstinate as to keep them about them, he would not own them from that time forward for his Children. Upon the Princes refusing to deliver him up the Persons in question, he was fain to have recourse to Arms; and *Arap Mahamet Chan* advanced for that purpose with his Troops as far as the Burrow of *Candum*, which is not far from *Chajuk*, with a Resolution to wait in that Place to be joined by his two Sons.

Abulgazi
Sultan's
Advice.

Abulgazi Sultan having assembled his Troops, caused them to march leisurely towards the Place of Rendezvous; but for his own part he advanced before and came and joined his Father late

late in the Evening after he had lain down, informing him that he left *Kabt* that Morning: Whereupon his Father having asked him where he had left his Troops, he answer'd they were on the March to join him, but that he was in haste to see him alone, in order to propose to him, that when *Isphandiar Sultan* had joined him with his Troops, he should march without Noise along the right Bank of the River, while he with the eight hundred Men which were with him should oblige all the *Turkmans* which incamped in the Desart, more than the half of which were his Subjects, to join him; and that in case those among the *Turkmans*, who were the Subjects of *Habash* and *Ilbars Sultan*, should be restif, he would destroy them intirely, and would order it in short in such a manner, that no *Turkman* should join the Princes, being very certain that without the *Turkmans* they could not equip four hundred Men; that all he had to do was to see whether he would follow his Counsel or not, and that in this last Case he would wash his Hands from all the Mischief that should come of it: But his Father answer'd him, that he could not approve of his Counsel, and that all he had to do was to advance with his Troops; which having been executed, they joined *Arap Mabamet Chan* in a Place called *Castmunum*; and *Isphandiar Sultan* being likewise arrived with his Troops, they enter'd into the Country of *Ikzi-Kumani**.

In that Place *Abulgazi Sultan* came again to set upon his Father, to persuade him to detach him or his Brother *Shariph Mabamet Sultan* to make a Diversion among the *Turkmans*, without being able to get him to hearken to Reason hamet Chan re-jects the Advice of Abulgazi Sultan.

[* Probably so called from the Cumanians.]

thereupon, tho he might see plainly enough the great Prejudice he did himself thereby. Advancing afterwards by slow Marches as far as a small Canal, called *Tashli Germish*, which *Aly Sultan* had also caused to be cut for the Convenience of his Lands, the two Princes who had time to get all their Forces together, came and charged him so briskly, that his Men not being able to withstand so smart an Attack, began presently to fly, and left that unfortunate Prince a second time Prisoner in the Hands of his Sons, who sent him immediately under a strong Guard to the Place of their usual Residence. After this Defeat *Isphandiar Sultan* retired to *Hassarassap*, and *Abulgasi Sultan* to *Kabt*, and from thence into Great Bucharia, to *Imam Culi Chan*, who had succeeded *Abdulmomin Chan**. *Imam Culi Chan*, was the Son of *Jar Mahomet Sultan*, Son of *Mankishlak Sultan*, Son of *Sarak Sultan*, Son of *Mahomet Chan*, Son of *Timur Sultan*, Son of *Timur Kattalak Oglan*, Son of *Timur-beg Oglan*, Son of *Kutlak Timur Oglan*, Son of *Tumgan*, Son of *Abai*, Son of *Avas Timur*, Son of *Togai Timur*, Son of *Zuzi Chan*, Son of *Zingis Chan*; but let us return to the History.

*Chowa-razm pos-
sessed by Ilbars
and Ha-
bash Sul-
tan.*

Isphandiar Chan having shut himself up with his Brothers *Shariph Mahomet Sultan*, and *Charass'm Chan Sultan* in the Town of *Hassarassap*, *Ilbars* and *Habash Sultan* came and besieged them; but after forty days Siege they came to an Accommodation together: After which *Isphandiar Sultan* retiring to the *Shab* of *Persia's* Court, under pretence of going to pay his Devotions

* *Abdulmomin Chan* was the last Prince of the Posterity of *Sheybani Chan*, who reigned in Great Bucharia; for after having been assassinated, the Descendants of *Togai Timur*, youngest Son of *Zuzi Chan*, possessed the Throne of that Country.

at Mechka, Shariph Mahamet Sultan remained in Mecca. Possession of the Town of Hassarassap : Charass'm Chan Sultan was then but twelve Years old, and his Brother Augan Sultan, who was brought up with his Mother at Chajuk, was but ten. Shariph Mahamet Sultan having likewise quitted the Town of Hassarassap, after possessing it four Months, repaired to his Brother Abulgasi Sultan in Great Bucharia, and by his Departure, Habash and Ilbars Sultan became possessed of all the Country of Charass'm : After which those two Princes divided between them the Dominions of their Father, in such wise that Habash Sultan had for his Share the Towns of Urgens and Vafir, with their Dependences ; and Ilbars Sultan, Chajuk and Hassarassap, with their Appendages. They assigned to their Father the little Town of Kumkula, to live there with his three Wives and his two youngest Sons ; but a Year after Ilbars Sultan having sent for his Father, with two Brothers aforesaid, without the Knowledge of his Brother Habash Sultan, Ilbars caused him to be put to death with his Son Sultan Charass'm Sultan, and sent Augan Sultan the ^{puts his} youngest, to Habash Sultan, to the end he might ^{Father} and two of in like manner order him to be executed : But his Bro- Habash Sultan unwilling to imbrue his Hands in ^{thers to} the innocent Blood of his Brother, was satisfy'd ^{death.} to send him to the Czar of the Urusses, where he died in process of Time. As to the two Sons of Isphandiar Sultan, the eldest of which was at that time but three Years old, and the youngest but one and a half, Ilbars Sultan had them educated at Chajuk. Arap Mahamet Chan lost his ^{An. Dom.} Life in the Year 1031, called It, or the Dog, 1621, after having reigned twenty Years.

C H A P. X.

*Of the Reign of Isphandiar Chan, and
of that of his Brother Shariph Mahamet Chan.*

Isphandiar
Sultan re-
pairs to
Chowa-
gazm.

THE News of the Death of *Arap Mahamet Chan* having reach'd the Court of the *Shah* of Persia, the *Shah* gave three hundred chosen Men to *Isphandiar Sultan*, to go try if he could put himself in possession of his Father's Dominions: *Isphandiar Sultan* having been joined on the Road by seventy *Turkmans* of the Tribe of *Taka*, and by a hundred others of the Tribe of *Jamut*, advanced with his small Troops directly forward to the Town of *Tuk*, in the Neighbourhood of which he knew *Habash Sultan* at that time incamped: but arriving about Midnight at his Camp, he found him not there, because a Lord of his Vassals had given him a Feast that very Day; *Habash Sultan* had also resolv'd to spend the Night with that Lord, when he heard of a sudden the Trumpet sound, which having given him to understand there were Enemies in the Neighbourhood, seeing it is forbidden to sound the Trumpet upon any other Account, he mounted Horse as fast as he could and fled for Shelter to his Brother *Ilbars Sultan*; after which all those who still retained any Veneration for the Memory of *Arap Mahamet Chan*, as well as those who had been before of the Number of the Subjects of *Abulgasi Sultan*, and of *Shariph Mahamet Sultan* his Sons, came and joined *Isphandiar Sultan*, and his Affairs were taking the best Turn in the World, when

the

the Malice of one *Nasar Chodsa* intirely changed
the Face of them.

This Man who was descended of the Posterity of a holy Man of the Country of Bakirgan, defeated by called Sagidatta, was intirely devoted to *Ilbars Nasir Sultan*, who had marry'd his Daughter ; and seeing the Storm which was rising against his Son-in-Law, he sent to bid him take Courage, and to tell him that he would be with him in two days, with all the Men he could get together in his Neighbourhood. For this purpose, having armed in haste fifty Men, to which he still joined all the People he met upon the Road, he went and possessed himself of the Ford of the River *Khesill*, which was on that side, to obstruct the Passage of the Men that had a mind to join *Isphandiar Sultan*; after which he took the *Coran* in his Hands and began to curse *Isphandiar Sultan* with a loud Voice, giving out that he had embraced the Religion of the *Persians*, and that wherever he came he put to the Sword all the Men, and condemned the Women and Children to slavery ; and to the end they might the more easily give Credit to what he said, he confirmed it with the solemnest Oaths he would devise. This Discourse made such Impression on many of the common People, who could not believe that a Man of his Birth would make use of the *Coran* and all that was sacred to abuse them ; that instead of going to join *Isphandiar Sultan*, as they at first designed, they went to reinforce the Troops of the two Princes, and the rest resolved to leave them to agree among themselves without meddling in the Matter.

Ilbars and *Habash Sultan* by this means found diar Sultan themselves soon in a Condition to go in quest of their eldest Brother, and the two Armies ^{retires to-wards Mankishak} meeting lak.

*Death of
Ilbars and
Habash
Sultan.*

*Isphandiar
Sultan pro-
claimed
Chan,*

*An. Dom.
1622.*

*Isphandiar
Chan*

*chastise
the Us-
becks a-
bout Cha-
juk.*

meeting, *Isphandiar Sultan* had the worst, and was obliged after a new bloody Action to retire towards *Mankishblak*: In that Place he was joined a-new by much People, and among the rest by three thousand *Turkmanns* of that Neighbourhood, as well as by a great Number of *Usbecks* who began to be weary of the Government of *Habash* and *Ilbars Sultan*. With this Reinforcement he went back again, and his Brothers having advanced to meet him with a considerable Army, they were continually fighting for twenty two days together: but at length *Isphandiar Sultan* having carry'd the Victory, and taken his Brother *Ilbars Sultan* Prisoner, he caused him to be put to death immediately. *Habash Sultan* took Refuge among the *Mankatts*, who inhabit along the Banks of the *Sirr*; but not thinking himself safe enough with them, he retired to a Lord of the *Mankatts* called *Sharnik Mirsa*, who dwelt about the Banks of the *Jemm*, hoping that the Remembrance of what he did while he reigned at *Urgens*, as having sent back all the Prisoners of the *Mankatts* which were in his Domains, would procure him a good Reception with the chief of that Tribe: but *Sharnik Mirsa* detesting his Perfidiousness caused him to be arrested, and sent him to his Brother *Isphandiar Sultan*, who had him put to death without delay; such was the End of *Habash* and *Ilbars Sultan*, and they both lost their Lives without leaving Heirs behind them: After which *Isphandiar Sultan* was solemnly acknowledged in quality of *Chan*, which happened in the Year 1032, called *Tongus*, or the Hog.

Two Years after *Isphandiar Chan* prepared to chastise the *Usbecks* within the Jurisdiction of *Chajuk*, whom he look'd upon as the Authors of all the past Misfortunes of his Family; but those

who

who suspected his Design, fled some to the *Mankatts* and the *Casats*, and others to the Country of *Ma-urenner*. Three Years after, some of the *Usbecks*, who had fled to the *Mankatts* and the *Casats*, having returned to the Number of three thousand Families, went to settle near the Shores of the Sea of *Ma-sanderan* about the Mouth of the River *Amu*: Upon this News, some of those who had taken Refuge in the Country of *Ma-urenner* designed likewise to return, and to that purpose began their Journey about eight hundred in Number: But *Ispbandiar Chan* who always distrusted them, having been informed of it, came upon them by surprize with some Troops upon the Banks of the River *Khesill*, towards the Town of *Kabt*, and put them all to the Sword.

Ispbandiar Chan died the first Day of the *Dies A.D.* Year 1044, called *Gilki*, or the Horse, after 1634. having reigned twelve Years. After his Death, his Brother *Shariph Mabamet Sultan* took the Quality of *Chan*, and fixt his Residence at *Callmaks* *Urgens*; that Prince was much at Variance ^{seize part} _{of Chow-} with the *Callmaks*, who came in his Time and _{arazm.} seized a great part of the Country of *Charrass'm.* *An. Dom.* He died in the Year 1052. 1642.



C H A P. XI.

Concerning the first Years of the Life of
Abulgasi Chan.*An. Dom.
1605.**Cosaks
of Jaigik
invade
Chowa-
razm.**Cosaks
surprise
Urgens.*

Abulgasi Sultan was born at Urgens in the Year 1014, called *Taušan*, or the Hare, on Monday in the Month of *Asfet*, at Sun-rise. It happen'd the same Year, some time after the Birth of Abulgasi Sultan, that ten Merchants of the Town of Urgens being on the Road going to trafick with the *Urusses*, they fell into the Hands of the *Cosacks*, towards the Banks of the River *Jaigik*; who after having slain eight, gave the two others their Lives on Condition they inform'd them exactly of the present Condition of the Town of *Urgens*; and if it was true that there were no Soldiers in that Town during the Summer; whereupon one of the two Merchants, who was a Stranger, originally of *Turkestan*, having assured them that there were no armed Men all the Summer in the Town, but many a days Journey from thence, and that there was a Desart on one side of the Town, by which they might easily enter without being perceived by any body, the *Cosacks* resolved to go thither with a Party of 1000 Men, and to make use of that Man for a Guide.

At their Arrival at *Urgens*, they enter'd directly into the City by the Gate of *Mirſa*, [or of the Prince], which opens to the Desart, and that with so little Noise, that going to kill a Butcher, who was the first Man they met in the Town, he began to revile them, believing them to have been the *Chan's* People, bawling out, "What are you going to do, you *Armenians*! I will go and complain to the *Chan* of you, who will have you hang'd." But the *Cosacks* for all that kill'd him

him, and a thousand other Inhabitants of the Town. *Arap Mahamet Chan* hearing of their Invasion in his Summer-Camp upon the Banks of the River *Amu*, went and cut off their Retreat and handled them in the manner we have related above: Forty days after this happen'd, *Abulgasi Sultan* came into the World, which made his Father *Arap Mahamet Chan* say, that Child will be very happy because his Enemies were defeated before he was born; and in regard the Mother of the Infant was descended from the Branch of the *Gasi's*, he gave him the Name of *Abulgasi Bayadur*.

Abulgasi Bayadur Sultan was the Son of *Arap Genealogy Mahamet Chan*, Son of *Hadsim Chan*, Son of *Abulgasi Akattai Chan*, Son of *Amunak*, Son of *Jadigar zi Bayadur Chan*, Son of *Timur Sheich Chan*, Son of *Hadsi Taulai*, Son of *Arab Shab*, Son of *Fulat*, Son of *Mengu Timur Chan*, Son of *Badikull*, Son of *Zuzzi Buga*, Son of *Bayadur Chan*, Son of *Sheybani Chan*, Son of *Zuzzi Chan*, Son of *Zingis Chan*, Son of *Jessugi Bayadur Chan*, Son of *Bortan Chan*, Son of *Cabull Chan*, Son of *Tumana Chan*, Son of *Bassicar Chan*, Son of *Kaydu Chan*, Son of *Dutumin Chan*, Son of *Tocha Chan*, Son of *Budensir Mogak*, Son of the Widow *Alancu*, Grand-daughter of *Julduss Chan* by his Son, who dying young, *Alancu* was brought up in the House of his Grandfather *Julduss Chan*, who was the Son of *Mengli Chodsa*, Son of *Temirtash Chan*, Son of *Kaymazu Chan*, Son of *Simsanzi Chan*, Son of *Bukbendu Chan*, Son of *Menkoazin Borell Chan*, Son of *Kipzi Mergan Chan*, Son of *Bizin Kajan Chan*, Son of *Kaw-idill Chan*, Son of *Bertezena Chan*, between whom and the Founder of his House called *Kajan*, there is an Interval of 450 Years, which takes in the time that the *Moguls* were confined among the Mountains of *Irgankon*,

kon. Kajan was the Son of Ill Chan, Son of Tinjis Chan, Son of Mengli Chan, Son of Juldus Chan, near Relation of Ay Chan, Brother of Kiun Chan, Son of Ogus Chan, Son of Cara Chan, Son of Mogull or Mung'l Chan, Son of Alenza Chan, Son of Kajuk Chan, Son of Dibbakui Chan, Son of Felza Chan, Son of Taunak Chan, Son of Turk, Son of Japhis, Son of the Prophet Nui, Son of Zamach, Son of Matusblach, Son of the Prophet Idris, Son of Berdi, Son of Melabil, Son of Shinan, Son of Anus, Son of the Prophet Shiss, Son of the Prophet Adam, surnamed Saphi Jula.

Safi Allah. The Mother of Abulgasi Sultan was called Mirbanu Chanum, and was the Daughter of Dsangasi Sultan, Son of Shirgasi Sultan, Son of Sultan Gasi, Son of Ilbars Chan, Son of Burga Sultan, Son of Jadigar Chan; insomuch that Abulgasi Sultan being descended by his Mother from Burga Sultan, eldest Son of Jadigar Chan, and by his Father from Amunak, third Son of Jadigar Chan, it happen'd that he descended, as well by the Father's as the Mother's side, from the Mother of Zingis Chan. Abulgasi having lost his Mother when he was six Years old, his Father had him brought up in his House at Urgens, until entring into his sixteenth Year, he

Marry'd at 16. marry'd him, and granted him the half of the

An. 1030. Town of Urgens; whereof at the same time, he assigned the other half to his Brother Habash

An. 1031. Sultan. A Year after, upon some Differences which Abulgasi Sultan had with his Brothers Habash and Ilbars Sultan, he went to his Father at Chajuk, who gave him the Town of Kapt for his Portion. Some time after, having been obliged by the Command of his Father to come and join him with his Troops against Habash and Ilbars Sultan, they came to a bloody Battle,

in which *Abulgazi Sultan* fought with so much bravery, that at the third Charge he found himself so hemm'd in by the Enemy, that he was upon the Point of being made Prisoner ; when in the nick of time he was brought off by six of his own Men, and with this Reinforcement he deliver'd himself out of the Hands of forty Men, who had surrounded him : On this Occasion he had the Misfortune to receive a Shot with an Arrow in the Mouth, which wounded him in such sort that he was obliged afterwards to have some little Bone of the Jaw taken away on the side which the Arrow had fractur'd.

Abulgazi Sultan going to fly after the Loss of *Abulgazi* the Battle, fell with his Horse; but one of his Men having brought him another Horse, he made towards a River which he was obliged to cross by Swimming. On his Arrival at the River side, he there found three of his own Men, who help'd him to put off his Coat of Mail the better to pass the Stream : But he had scarce got it off before they came running after him, crying kill! kill! Whereupon throwing himself briskly into the River, he ran great Risk of being drown'd, the Current being very rapid in that Place, if giving the Horse his Head, and holding by the Main, he had not found means to redouble the Vigour of his Horse, and in that manner happily to gain the other side of the River. 'Tis true, they did not fail to send many Arrows after him ; but none of them reach'd him. On the other side he was rejoined by the three Men of his Party, who had pass'd the River with the same good Fortune as himself. After which he took the Road to *Kabt*, where he found ten more of his Men, and staying only to change Horses in that Town, he went and cross'd the Country of *Ma-urenner* to

to Samarkant, in order to go to *Imam Culi Chan* in Great Bucharia. That Prince receiv'd him very well, and advised him not to lay too much to heart the Misfortunes of his House; that being young, and full of Spirit, he would infallibly find in time some favourable Occasion to return with Honour into his own Country, in case God spar'd him Life.

Returns to Urgens.

We have declar'd amply before, the Consequences of those Troubles which obliged *Ispbandiar Sultan* to retire into *Persia*, and *Shariph Mahamet Sultan* to repair to his Brother into Great Bucharia. After *Abulgazi Sultan* and his Brother had spent two Years in that Country, they learned that *Ispbandiar Sultan* had vanquish'd his two Rebel Brothers, and had re-enter'd into the Possession of his Father's Dominions; whereupon they took leave of *Imam Culi Chan*, and return'd to *Urgens*. At their Arrival in that Town, they caused *Ispbandiar Sultan* to be proclaimed in quality of *Chan*, and divided among them the Dominions of their Father, in such sort, that *Ispbandiar Chan* had the Towns of *Chajuk*, *Hassarassap* and *Kah*, *Abulgazi Sultan* the Town of *Urgens*, with its Dependencies, and *Shariph Mahamet Sultan* the Town of *Vasir*; *Abulgazi Sultan* was then just nineteen Years of Age.

An. Dom.
1033.
*Abulgazi
Sultan
proposes to
kill the
Turk-
manns.*

The Year after, all the principal among the Subjects of *Ispbandiar Chan* having gone in the Autumn to pay their Court to the *Chan*, *Abulgazi Sultan* design'd to go thither also; but before his Departure he invited *Shariph Mahamet Sultan*, with three Lords of his Vassals to his House, and at their Arrival he asked *Shariph Mahamet Sultan*, in Presence of two of his Vassal Lords, if perchance there was not some Animosity between him and *Ispbandiar Chan*: and *Shariph*

riph Mahamet Sultan having assured him there was not, he took an Oath of his Brother and the five other Lords who assisted at this Conference, that they should not divulge to any one what he was going to trust with them ; after which, he told them he could not comprehend what *Isphandiar Chan* meant by keeping the *Turkmans* about him a whole Year ; that may be his Design was to put to the Sword all the *Usbecks* about *Chajuk*, to revenge himself on them for having always favour'd *Ilbars Sultan*, and that being so, he would not fail to demand Help of them at their Arrival at *Chajuk* ; that for that reason he believ'd the best Course they could take on that Occasion was not to go thither at all, and that probably that might divert him from such a Resolution ; but in Case they would absolutely go there, it was his Advice to cause all the *Turkmans* to be kill'd which they should meet upon the Road, and afterwards to go and present themselves before *Isphandiar Chan* with Ropes about their Necks, to implore Pardon for having caused those *Turkmans* to be slain without his Knowledge : That the Remembrance of the usual Treachery of that Nation, and the great occasions of Complaint which they have had against them in time past, of which the *Chan* was as well apprised as themselves, had moved them to that Action ; and that inasmuch as the thing being done there was no Remedy, they came to put themselves at his Mercy, to do with them what seem'd good unto him : but Sharif Mahamet Sultan not being of that Opinion, proposed killing *Isphandiar Chan*, and to killing the cause *Abulgasi Sultan* to be received as *Chan* in his room.

That

*Proposal to
kill the
Chan re-
jected.*

That Proposal was approv'd by four of the Lords who were present at that Conference; but the fifth, who was one of the Vassals of *Abulgazi Sultan*, broke all their Measures: for not satisfy'd with absolutely rejecting that Proposal, he protested that if ever he heard any more mention of such a Project against the Life of the *Chan*, he would not fail to be their Accuser; and that Lord, who was of the Tribe of the *Vigurs*, was called *Curban Hadsi*: That Accident having obliged them to change their Resolution, they went to *Chajuk*, and having staid there three days, they intended to return the fourth; when *Isphandiar Chan* having caused *Abulgazi Sultan* to be arrested, had all the *Vigurs* and *Naimanns* put to the Sword who were then at *Chajuk*; and notwithstanding he had forbid any harm to be done to those of the other Tribes of the *Usbecks*, yet the Men to whom he had committed the execution of that Affair, slew on that Occasion 100 other *Usbecks*, tho' they were neither Relations nor Friends of the *Vigurs*, or the *Naimanns*; there perish'd in this manner above 500 *Vigurs* and *Naimanns* in the Town of *Chajuk* only. After which *Isphandiar Chan* who was resolved intirely to destroy those two Tribes, having sent Troops towards the Habitations which they possessed about *Chajuk*, with Orders to kill as many *Vigurs* and *Naimanns* as fell into their Hands; the Commanders of those Troops, notwithstanding the precise Orders of the *Chan*, put to the Sword all the *Usbecks* which dwelt from *Hassaraffap*, almost as far as the Tower which is upon the Bank of the River *Amu*, without sparing the Infants at the Breast, and afterwards destroy'd all their Dwellings.

*Abulgazi
Sultan ar-
rested by
the Chan's
Order.*

*The Vigurs
and Nai-
manns put
to the
sword.*

One sees upon the side of the River *Amu*, a ^{StoneTow-}
very high Tower built with Stones, about which ^{er where} inhabits a Branch of the *Vigurs* called *Cara Vigurs* ^{the River} *Amu di-*
Tokai; and 'tis near the Habitations of this Branch ^{vides.}
of the *Vigurs* that the River *Amu* divides it self
into two Arms, one of which passes before the
said Tower, and is called *Tokai*; and the other,
which is the greatest, having quitted for some
time past its old Bed, throws it self by a large
Channel into the River *Khesill*, near the Town
of *Fuk*, which has done much Injury to the City
of *Urgens*, at present no better than a Desart;
since by that Accident the antient Channel of
the River *Amu*, which runs along by the Town,
is become entirely dry; nevertheless the *Chan*
continues still to reside there during the Winter,
but at the beginning of Spring he usually goes
to encamp towards the Banks of the River *Amu*
with the best part of his Subjects, who have al-
most all Lands on that side, which they cultivate
in Summer, and at the end of Autumn he returns
to *Urgens*. But let us return to the History.

Isphandiar Chan not satisfy'd with letting the *Vigurs*
Vigurs and *Naimanns* about *Chajuk* and *Hassaras*- and *Nai-*
sap feel the Effects of his Anger in the manner ^{manns of} *Urgens*
we have related, sent *Shariph Mahomet Sultan* to stand on
Urgens, with Orders also to cause the Throats ^{their De-}
to be cut of all the *Vigurs* and *Naimanns* within fence.
the Dependence of that City; but on his Arri-
val at *Urgens*, the People of those two Tribes
gave him to understand that they did not intend
to let themselves be massacred with Impunity,
and that if he persisted in the Resolution to take
away their Lives, they had taken all the nece-
ssary Measures to sell them very dear; but that
if the *Chan* was satisfy'd with their leaving the
Country, they were ready to go into *Great Bu-*
charia, or some where else, where they might

find some Settlement; and that if the *Chan* would leave them in the quiet Possession of their Habitations, they offer'd to receive among them *Abulgazi Sultan*, with one of the most trusty Servants of the *Chan* called *Mahamet Sainbeg*, to have an Eye upon their Conduct. *Shariph Mahamet Sultan* finding these Proposals reasonable, sent a *Turkmann* called *Tangrebirdi* to *Isphandiar Chan* to make a Report of them, and to receive his Orders thereupon. *Isphandiar Chan* having pitch'd upon the last Expedient, gave Command out of hand to *Mahamet Sainbeg* to go thither with *Abulgazi Sultan*, and carefully observe the Motions of the *Usbecks* of *Urgens*.

*Abulgazi
Sultan
sent to
watch the
Usbecks.*

Abulgazi Sultan being arriv'd among the *Usbecks* of those two Tribes, found there was no Place fit for his Abode thereabouts, because Water was very scarce; wherefore he went and settled himself towards the Banks of the River *Kheill*, in the Neighbourhood of *Tuk*, in a Place where there were then no Dwellings of the *Usbecks*; and he had that Place fortify'd the best he could for his Security. A few days after *Shariph Mahamet Sultan* arriving also there, went to lodge with his Brother *Abulgazi Sultan*; and *Mahamet Sainbeg* having afterwards repaired there also, took up his Quarters in the House of a *Sart*. At his Arrival eighty *Turkmans*, who were come thither in the Train of *Shariph Mahamet Sultan*, quitted that Prince and went to join *Mahamet Sainbeg*. In the mean time the *Usbecks* who had their Habitations on the other side the River *Khesill*, having been inform'd of the Arrival of *Abulgazi Sultan* in their Neighbourhood, thirty of the most considerable among them came to welcome him, and on that Occasion they offer'd him a thousand choice Men to be employ'd in his Service against *Isphandiar*

phandiar Chan: That for that end they would begin by surprizing *Mahamet Sainbeg* and his eighty *Turkmans*, who had quitted *Shariph Mahamet* to go over to him; and that they would take good heed that not one of them should escape, because they ought to look upon them, and all the rest of the *Turkmans*, as the only Authors of the Massacre of their Brethren; that afterwards they would go and besiege *Chajuk* during the Winter, and put to the Sword all the *Turkmans* about that Town.

But *Abulgasi Sultan* found this Proposal alto-*Abulgazi* gether impracticable, being persuaded that the *Sultan's* eighty *Turkmans* would not fail to be upon ^{Project to} *destroy the* their Guard; and that as soon as they should ^{Turk-} perceive in the least the Approach of the *Usbecks*, *manns*. they would take Flight; insomuch that before they could arrive before *Chajuk*, all the People about the Town would have sufficient time to retire with their Effects; and that while they were detain'd at the Siege of *Chajuk*, the *Callmaks* would have the best Opportunity in the World to come and carry off their Wives and Children, and set Fire to their Habitations. Wherefore he was of Opinion they ought to treat *Mahamet Sainbeg* and his eighty *Turkmans* kindly, and send them back with all sorts of Civilities in order to lull the *Chan* asleep; that for this purpose *Shariph Mahamet Sultan* might go and pass the Winter at the little Town of *Kajuk*, near *Urgens*; whilst the *Usbecks* on the other side of the River labour'd continually upon a good Intrenchment for their Security, as if they were in great Dread of the *Callmaks*; and that upon the two Roads which lead to the Country of the *Callmaks* they should place good Guards, as tho to observe what pass'd on that side; but that towards the beginning of the

Spring, a Man, whom Care had been taken to instruct, should come running full speed from towards those Guard-Houses, with the News that the *Callmaks* had carry'd off three days before some of their Centries; and as the Men who had been sent to discover them were able to perceive by the many Fires they made in the Night, that a great Number of them was arriv'd, the Commanders of the Guard-Houses had resolv'd upon a Retreat, and had dispatch'd him to give notice to *Abulgasi Sultan*; that they had given him three Horses for more Expedition, two of which they had kill'd on the Road, and that the third had much ado to bring him so far, he had rid so hard: That on this Advice they should off-hand get together Troops under pretence of going to meet the *Callmaks*, but that in the March *Shariph Mabamet Sultan* should come to join them with his Men at a Place agreed upon with him; after which they should turn of a sudden towards *Chajuk*, and put to the Sword all the *Turkmans*; that they should meet with the less Difficulty in the Execution of that Project, because the *Turkmans* of *Chajuk* were accustom'd to go and incamp every Spring, about the Season that the Sheep brought forth their Lambs, in the neighbouring Forests, where they found Pasture for them; and that the *Sarts* of *Chajuk* went usually about the same time to the Parts where they had their Lands which they cultivated; insomuch that *Ispbandiar Chan* might then keep at most fifty or sixty Men about him, and that there was all the Probability in the World that he would know nothing of it before they should be in the City.

Mahamet

Sainbeg

and the

Turk-

manns re-

tire.

But the *Usbecks* having no mind to depart from their Enterprize upon the Person of *Mahamet Sainbeg*, and the eighty *Turkmans* which were

were with him; *Mahamet Sainbeg* who found it out, retir'd with his eighty Men at the beginning of the Night, when every body was gone to rest; and the *Usbecks* arriving after his Departure, *Abulgazi Sultan* represented to them, that as on all Occasions the shortest Follies are the best, his Advice was to send some body to *Isphandiar Chan* to assure him they knew not the Reason of the sudden Departure of *Mahamet Sainbeg*, forasmuch as they had not given him any Cause to complain of them; and that if they had any ill Design against him, it would have been very easy to have hinder'd his Departure from among them. This Proposal how reasonable soever it was, not being relish'd by *Sharif Mahamet Shariph Mahamet Sultan* and the *Usbecks*, who maintain'd that he had no other Measures to take but to go with all their Forces to *Chajuk*; *Abulgazi Sultan* suffer'd himself at length to be drawn in by the Majority, notwithstanding that great Precipitancy did not altogether please him; after which they set forward towards *Chajuk*, and after two days March they came in the Evening to the Bridge of *Tash-kupruk*, in the Country of *Chika*, where they halted the space of forty days; and in the time of their Stay in that Place, they kill'd some *Turkmans* who dwelt thereabout, but they did no hurt to the *Sarts*: Whereupon all the other *Turkmans* of those Parts retreated to *Chajuk*.

In the mean time the *Callmaks* having surpriz'd one Part of the Camp of the *Usbecks*, and carry'd away a great Number of them into Slave Chwarzam. very, it extremely disconcerted their Projects, and many of them deserted the Army, because they began to have a bad Opinion of the Success of their Enterprize. Upon the News of this Revolt of the *Usbecks*, the *Turkmans*, who dwelt

dwellt about the Mountain of *Abulchan*, and at *Mankisblak*, coming to join *Ispbandiar Chan* at *Chajuk*, he took the Field in his Turn, and having encounter'd the *Usbecks* in the aforesaid Place, he intirely defeated them. *Abulgazi Sultan* seeing the Battle lost, began to cry out to *Isphan* his Men that they should all retire into the *In-diar Chan*. trenchment which they had rais'd to cover their Baggage ; and being come there afterwards himself, he found four or five hundred of his own Men who were busy packing up their Awls to be gone : but having stop'd them, and all those that follow'd him, he obliged them to stand their Ground, and after he had made them dismount and fasten the Horses well together, to take from them intirely all hope of saving themselves by Flight, he waited for the Enemy without stirring. *Ispbandiar Chan* did not fail in the Evening to draw near his Intrenchment, but *Abulgazi Sultan* having sally'd out of it on Foot at the Head of five hundred Men, receiv'd him in such a manner, that not daring to return a second time, he contented himself with intrenching himself likewise on his side, at a small distance from the Intrenchment of *Abulgazi Sultan* ; and after they had look'd at one another ^{dation be-} in this manner for six days, without either of ^{tween the} *Chan and* the Parties daring to renew the Fight, they *Abulgazi* came the seventh Day to an Accommodation. *Sultan*. After which each of the two Brothers prepared to return to the Place of his usual Residence ; nevertheless with this Difference, that *Abulgazi Sultan* and the *Usbecks* went away in good earnest, whereas *Ispbandiar Chan* only feign'd to return ; for perceiving that he could not force *Abulgazi Sultan* in his Intrenchment, he had set this Treaty on Foot only with the View to draw him into the open Plain, where he promis'd himself he should

should find no Difficulty to put him to the Sword, with all his Men: but as he durst not open his Design to any body, for fear of its taking Wind before the time, it happen'd that the Turkmanns were gone to pillage a Burrow inhabited by the Sarts, called *Chanaka*, at the time that *Abulgazi Sultan* and his Men went out of their Intrenchment. *Isphandiar Chan* vext at having miss'd his Aim, as soon as the Turkmanns were return'd, set himself to pursue *Abulgazi Sultan* with 5000 Men.

Abulgazi Sultan, who had in all but 540, seeing him make up to him suspected his Design; and having caused in haste an Inclosure to be form'd of his Chariots, he defended himself with so much Resolution and good Fortune, that *Chan* was obliged to come to a second Treaty, after having had eighty Men killed, and two thousand wounded in this last Action; whereas *Abulgazi Sultan* had but twenty dead and a hundred wounded. After which *Abulgazi Sultan*, and his Brother *Shariph Mahomet Sultan*, being come to make their Abode at *Urgens*, all the Usbecks which dwelt before on both sides of the River *Amu*, came to settle themselves about that City.

Some time after, a Comet having appear'd in the Sky, the common People were persua-^{quit Cho-} ded, considering the extraordinary Animosity which reigned among their Princes, it could not but portend great Calamities to them; and in of a Co-<sup>warazm on the Ap-
pearanc
met.</sup> that Persuasion they went by Troops, which they called *Top, Top*, some into Great Bucharia, and others into the Country of Turkestan; *Abulgazi Sultan* did in truth all he was able to remedy that Evil, but he could by no means stop their Flight; for while he sent after one Party which went out on one side, two or three others went out

another way; insomuch that having already by **Ramadan**, the last Day of the Month of *Ramejan*, lost three considerable Troops of his Subjects, one of which retired into *Great Bucharia*, and the other two among the *Casats* and *Mankatts*, he was constrained, that he might not remain alone at the Mercy of *Isphandiar Chan*, to go seek likewise

Abulgazi Sultan *Refuge elsewhere.* *Shariph Mahomet Sultan*, *tires also to* who was in the same Cafe, went on this Occasion into *Great Bucharia*; but *Abulgazi Sultan* retir'd

towards Casatshia Orda, and went to visit *Ishim Chan* at *Turkestan*, where he staid three Months; after which *Ishim Chan* going to *Tashkant* to pay his Respects to *Tursum Chan*, who was the reigning Prince of those Provinces, he carry'd *Abulgazi Sultan* with him. On his Arrival at the Court of *Tursum Chan*, he presented *Abulgazi Sultan* to him, saying this is *Abulgazi Sultan*, Son of *Arap Mahomet Chan*, whose Ancestors have been Benefactors to many of our Relations who have been obliged to fly to them for Refuge, tho never any of their Family have come to us: Wherefore it is both just and reasonable, that in Consideration of the Obligations which we owe to his House, you should allow him wherewithal to subsist according to his Birth at your Highnesses Court at *Tashkant*, till he can return into his own Country; whereupon *Tursum Chan* receiv'd him at his Court, and treated him with much Distinction. But two years after,

Isham Chan of Turkestan massacres Tursum Chan of Tashkant. *Ishim Chan* having massacred *Tursum Chan*, together with all those of the Tribe of the *Cataguns*, who were his antient Subjects, *Abulgazi Sultan* could not forbear telling *Ishim Chan* that he had always flatter'd himself with drawing powerful Succours from him and *Tursum Chan*; but seeing there was no less Discord between their Families

milies than there was in his own, he would repair to *Imam Culi Chan*.

On his Arrival in *Great Bucharia* he found *Abulgazi* a very cold Reception from *Imam Culi Chan*, because he came not directly to his Court; but had chosen rather to retire to that of *Turfum Chan*, who had always been an Enemy to *Imam Culi Chan*; which made him resolve to acquaint the *Usbecks* who were retir'd into *Great Bucharia*, that not being so well receiv'd at the Court of *Imam Culi Chan* as he had reason at first to hope, he saw himself obliged to hearken to the *Turkmanns*, who had proposed to him, that provided he would forget what was past they would receive him with open Arms whenever he had a mind to come among them: Whereupon the *Usbecks* assured him, that notwithstanding they had retir'd from him at the time of the Apparition of the Comet, he might always depend upon their Zeal for his Service; that in return they flatter'd themselves on their side that he would not change with regard to them, but would always continue his Protection to them, that they had the more need of it, as they clearly saw he could have no dependence on the Promise of his Brother *Shariph Makomet Sultan*, who was naturally so unconstant, that supposing they should follow him, they should always be in fear, lest one time or other he should side with the *Turkmanns*, and leave them in the Lurch, which they were in no fear of from him, whose Stedfastness was sufficiently known to them: Lastly, that he had no more to do but go over to the *Turkmanns* upon the first Invitation, and that he might assure himself that they would all repair to him in proper time.

Shortly

Abulgazi Sultan invited by the Turk-manns, re-pairs to Chajuk. Shortly after there came a new Deputy from the Turkmanns to *Abulgazi Sultan*, with the News that his Brother *Isphandiar Chan* being inform'd that the Turkmanns had invited him to their Quarters was frighten'd thereat, and retir'd to *Hassarassap*, fearing some Surprize; upon which

Abulgazi Sultan, follow'd only by five or six Persons, went directly to *Chajuk*, where he was immediately joined by Numbers of People who flock'd to him from all Parts. Two Months after, he learned that his Brother *Shariph Mahamet Sultan* being reconciled with *Isphandiar Chan*, was arriv'd at *Hassarassap*, and that they intended to turn all their Forces against him.

Defeats Isphandiar Chan and Sharif Mahamet Sultan. Upon this Advice *Abulgazi Sultan* immediately took the Field with what Troops he had, and the two Armies coming to Blows, that of *Abulgazi Sultan* had the better, which obliged the

two Brothers to sign a Treaty of Peace. Six Months after *Abulgazi Sultan* being at *Chajuk*, where he kept his usual Residence, since his return into the Country of *Charass'm*; and suspecting no Treachery from his Brothers, they came on a sudden with their Troops to besiege the Town, and all the Turkmanns thereabouts joined with them; insomuch that they had above fifteen thousand Men, whereas *Abulgazi Sultan* had only six hundred; nevertheless he did not lose Courage, but defended himself so vigorously, that he obliged them at length to return with much Loss.

Defeats Sharif Mahamet Sultan. After their Retreat he sent a Party of forty Men towards *Hassarassap*, who having slain some People upon the Frontiers of the Territory of that Town, return'd with a great Number of Cattle which they had taken in that Inroad; but *Isphandiar Chan* having been inform'd of it, sent *Shariph Mahamet Sultan* with some Troops

Troops after them; *Abulgasi Sultan's Men* sent in haste to *Chajuk* for Succour, upon which *Abulgasi Sultan* detach'd a hundred Men to support them: The Commander of that Detachment meeting them near a Village of the Territory of *Chajuk*, called *Sultanback*, which is not far from that Town, just at the time when *Shariph Mahamet Sultan* was going to charge them, took the Resolution to make them advance slowly towards the Town with their Booty, and to follow themselves at their Heels to oppose the Efforts of the Enemy. *Shariph Mahamet Sultan* perceiving the Prey ready to escape him, sent for Aid to *Isphandiar Chan*; and in the mean time he endeavour'd to tire out *Abulgasi Sultan's Men* by frequent Skirmishes to retard their March the most he could. *Isphandiar Chan* having sent him a considerable Reinforcement, *Abulgasi Sultan* came in Person to relieve his Men, with most of the Soldiers which were in the Town of *Chajuk*; and the two Brothers coming to Blows, *Abulgasi Sultan* put the Troops of *Shariph Mahamet Sultan* to Flight, and pursued them as far as the Body of the Army of *Isphandiar Chan*; after which a new Treaty of Peace was made, and each of them return'd to his usual Residence.

Some time after *Isphandiar Chan* caused the *Isphandiar Chan* Throats of eight hundred of the principal *Usbecks*, with their Wives and Children, to be cut ^{caused} *800 Us-* near the Town of *Kabt*, who came from *Great becks*, *Bucharia* with design to settle in the Country of *Arall*; and taking this Occasion to invite his *Wives and Children* to be slain. two Brothers to Court, under pretence of regulating with them what related to the Affairs of the *Usbecks*, he persuaded his Brother *Shariph Mahamet Sultan* to repair to the Country of *Arall*, among the *Usbecks*: but to make believe

*Incenses
the Turk-
manns a-
gainst A-
bulgazi
Sultan.*

*Abulgazi
Sultan
seized in
his Bed.*

as if he did it of his own Head, and unknown to *Ispbandiar Chan*. Next Day after the Departure of *Shariph Mahomet Sultan*, several of the principal Turkmanns coming early in the Morning to visit him on that Occasion; *Ispbandiar Chan* protested to them very solemnly that it was without his Knowledge that his Brother had undertaken that Voyage, but that without being a Conjuror he could tell them that it was a Plot of *Abulgazi Sultan*. After he had incensed them by these Insinuations against his Brother, he represented to them that it was *Abulgazi Sultan* who had recalled the *Usbecks* from Great Bucharia, in order to settle them in the Country of *Arall*, purely with an Intention to make use of them afterwards against them; that it was he also who had persuaded his Brother *Shariph Mahomet Sultan* to go to the *Usbecks*, who were already settled in the Country of *Arall*, to prepare the Wood till they should come and set Fire to it: that these things giving them to understand that he was contriving some great Plot against them, he judged they had no other Course to take on this Occasion but to prevent him and secure his Person, desiring their Opinion thereon.

This Proposal of *Ispbandiar Chan*: having been approv'd of by all the Assembly, he caused the Gates of the Castle to be shut immediately, and sent to arrest *Abulgazi Sultan*; who far from thinking to defend himself against so many with his small Retinue of five or six Persons, was still fast asleep when they came to seize him. After which *Ispbandiar Chan* set forward in Person with his Brother to carry him into *Persia*; but as soon as he arriv'd at *Faurfurdi* he put him into the Hands of the Governor of that Town, and order'd him to send him under a strong Guard into *Persia*. The Governor of *Faurfurdi*:

surdī, not daring to trust his Prisoner with any body, went himself with him to *Hamadan*, where *Shah-sefi** of the *Persians*, who succeeded *Shah Hiabas Masi* in the Throne of *Persia*, was at that time; and that Prince order'd that he should be conducted immediately to *Ispahan*, where he assigned him a good House, and ten thousand *Tanga* a Year for his Expence; but at the same time he had him very carefully watch'd, that he might have no Opportunity of escaping.

Abulgazi Sultan having pass'd ten Years in *Abulgazi* that Condition, propos'd at length to three of *Sultan af-* his Domesticks whom they had always left a-^{ter ten} *years stay* bout him, that provided they would be faith-^{in Persia} ful to him, he did not despair of finding Means contrives to escape; whereupon they all three declared ^{to escape.} that they desired no better than to return to their Country, and that he should always find them of undoubted Fidelity: Assured on that side, *Abulgazi Sultan*, who had form'd the Plan of his Design, called to him the Man who had the Guard of him that Day, and whose Friendship he had purchased for some time by means of Presents; and after he had order'd him to take a Horse, which had been sent him for his Kitchen, and carry to the Butcher in order that he should kill it, and send the Meat home; he said to him, here are a thousand *Tanga*, of which I make you a Present, go and buy your self a pretty Slave, I give you leave to pass the Night with her, and

* Shah Sefi was Grandson of Shah Abbas the Great, by Sefi Mirsa his eldest Son, which his too severe Father caused to be put to death on account of some Practices real or supposed, against his Person. Shah Sefi ascended the Throne of Persia in the Year 1629, at the Age of sixteen Years, and died in 1642. This was a Prince of much Vivacity and Wit; but he addicted himself too much to Cruelty and all sorts of Debaucheries, which sent him to his Grave in the Flower of his Age, after a Reign of 13 Years.

in the Morning you shall give me an Account. His Man being gone very joyfully with that Sum of Money and the Horse, *Abulgasi Sultan* went in the Evening, with three of his Domesticks, and took eight Horses out of a neighbouring Stable, and brought them without Noise into his House: After which he caused the Beard of himself and his three Men to be shaved; and at the Entrance of the Night, when every body was laid down, he made one of his Domesticks put on his best Cloaths, who could speak the *Turkish* and *Persian*, because he was to represent the Master. He disguised also the second Domestick as a sort of Gentleman: he caused the third to put on a Garb suitable to a common Valet; and himself was in the Disguise of a Groom.

In this Equipage they lead the Horses very softly out of the House, and mounting at Midnight when they beat the Drum according to the usual Custom, they arrived at the Gate of the Town the very Moment it was opened; they afterwards continued their Journey very prosperously as far as *Bastam*, which they passed thorough in the Evening without any Accident; but three of their Horses failing on the other side of that Town, they were obliged to stop at a Village which was on the Road, and *Abulgasi Sultan* having learned from some People who were burying a Corpse near to it, that that Village was called *Boiish*, and that the Inhabitants of the Village were *Sagits*, he gave ten *Tanga* to one of them, ordering him to go and buy them Oats at the Village, and to learn at the same time if there were any of the Villagers who would exchange three Horses with them, which being too fat were not able to sustain the Fatigue of so bad a Journey. This Man being gone to the Village to execute his Commission, *Abulgasi Sultan*

*Disguises
himself
and his
Men.*

*Leaves
Ispahan.*

*Comes to
Bastam.*

Sultan follow'd him immediately with his People, and he among them, who pass'd for the Master of the rest, seating himself at the Entrance of the Village, upon a Carpet which the Man to whom they had given the Money had spread for that Purpose before the Gate, one of the Valets stood continually behind to wait on him, while the other held the Horses. In the mean time *Abulgasi Sultan* being enter'd into the Village to swap the three Horses which were *tir'd*, there gather'd above two hundred People about him, insomuch that it look'd like a Fair: he presently swap'd off two of them, but an old Man of seventy, with a long grey Beard, who happen'd to be among the Croud, began to suspect something upon *Abulgasi Sultan's* asking the *Sagit*, at whose House they had lighted, which was the direct Road to the Village of *Magi*, which was known to none thereabouts but to the Inhabitants of that Village [*Boiish*] only; for leaving *Bastam*, one may take two different Roads, viz. the common high Road, and a short Road, which striking directly thro' the Mountains, joins the great Road two days Journey from thence.

The old Man giving Attention to *Abulgasi Sultan's* Question, spoke thus to the rest of the Villagers; "Friends, 'tis not for nothing that these Men inquire after the nearest way to the Village of *Magi*, which scarce one in ten of our selves know, and I have a strong fancy that this is the Sultan of the *Usbecks*, whom our *Shah* detains Prisoner, who having found a way to escape is going probably to *Samar-kant*; and as in case it be so, there will be infallibly Couriers after him to-morrow or next day, those who swap Horses with him will have a bad time of it; wherefore my Advice to you is, that you make him a Prisoner, and carry him to *Bastam*; or if you dare not

" seize

*Is suspected
at the Vil-
lage of
Boiish.*

*Speech of
one of the
villagers
to the rest.*

*Abulgazi
Sultan's
Answer.*

" seize him at least, don't exchange Horses
 " with him." Upon this Discourse *Abulgazi Sultan*, who understood perfectly the Language
 of the Country, answer'd him, " My good
 " old Man, I have listen'd a good while to
 " your imprudent Arguments without saying
 " any thing; but because 'tis impossible to bear
 " your Follies with Patience any longer, I must
 " tell you who we are: We are obliged to take
 " the shortest Road, because the *Shah* has late-
 " ly receiv'd News from the Frontiers of *Cho-*
rassan, importing, that the *Zagatais* having
 besieged *Candahar*, and made an Irruption
 into the Lands of *Bast*, our Troops which
 are on the Frontiers have fought with them,
 and receiv'd a Repulse; wherefore he has
 sent Orders every where to assemble Troops
 to oppose the Enemy," pointing at the same
 time to him who personated the Master:
 " Know you, says he, that the Lord who
 sits there, is of the Nation of the *Zerkass*,
 and called *Mahomet Culi Beg*, and I am a
 Native of *Ispahan*, of the Quarter called *Ha-*
sana; I lost my Father soon after I was born,
but my Mother is living still, and being very
aged, she said to me when I was upon my
Departure with this Master, whom I have
served these three Years; my Son, you may
remember that a Man of the Village of *Magi*
study'd twenty Years here at *Ispahan*, and
that all that time he dieted at my House; ever
since his Departure we heard from him duly
till within these five Years that he has for-
born writing to us; wherefore I desire you
may go to that Village to inquire if he be
still alive, and why he writes no more to us:
If he be dead, you shall make Commemo-
ration of his Soul in your Prayers; and if
you

" you do not what I order you on this Occasion, I will give you my Curse; therefore I have prevailed on my Master to take this Road, and this is a reason why I want to inform my self of the shortest way." Whereupon all those who heard *Abulgazi Sultan* answer'd unanimously, " What you say is true, ^{The Villa-} ^{gers side} ^{with A-} that Man has been hinder'd to write by a Fall ^{bulgazi} from his Horse, stumbling under him, which Sultan. broke one of his Legs, and that Misfortune has confined him to his Bed these two Years; his Name is *Mullba Shab Aly*, and is a Man very exemplary for his Honesty and Piety: He has also told us very often, that while he was at *Ispahan* performing his Studies, he lodg'd with an old Woman, who had but one Son."

This Explanation having obliged the old Man *His Ad-* to hold his Peace, tho he was still of his first O-^{venture} pinion, he went to the Valet of the Overseer of ^{with a Va-} the Village, and bid him take Horse and go tell his Master, " That there were Deserters there, and that he would do well to have them seized." The Valet being come up to *Abulgazi Sultan* just as he was about swapping the third Horse, laid hold twice of the Bridle, saying to him, " You, Robber, where are you going?" Whereupon *Abulgazi Sultan* turning towards him, asked him with a great deal of Presence of Mind, whether he was serious in what he said, or meant only to joke? But the other replying that he was in downright earnest, *Abulgazi Sultan* said to him, " Probably you are weary of carrying a Nose; do you know my Master who sits yonder, at the Entrance of the Village; it is *Mahamet Culi Beg*, Brother of *Yussuf*, one of the greatest Lords of the *Shah's* Court, go speak to him a little,

A a " and

“ and if he does not cause your Nose to be cut off that instant, then say I’m a Lyar.” Seeing at the same time two cover’d Chariots with several loaded Camels passing over the Plain at some distance from the Village; “ My Master, adds he, has no Heirs, and his Wife having this long time teiz’d him to let her go a Pilgrimage to the City of *Mesbed* to the Tomb of the holy Man *Imam Ali Uzi Risa*; to see if she might not have Children by his Intercession, he is determin’d at last to carry her with him in that Journey;” and pointing to the Chariots and Camels which passed along; “ Observe those, says he; in the Chariot covered with green is my Master’s Wife, and in the other covered with yellow is one of his Friends; wherefore it will be your wisest way to speak so low that he may not understand your foolish Discourse; for upon hearing the least word of what you have said, he would send you to *Bastam* immediately, and have your Nose and Ears cropt off.” Upon which the Valet clapping him gently upon the Shoulder, desired him to be silent, saying, What he did was only in Raillery: After which he brought him a Present of a Bason full of Figs, and begg’d Pardon for what had passed.

Abulgazi Sultan
Sultan
pursues his
Journey.

Abulgazi Sultan having in the mean while swap’d his third Horse, and informed himself sufficiently about the Road, departed immediate from that Village with his pretended Master; and having made great Expedition to pass the Frontiers of *Chorassan*, he arrived at length in the Neighbourhood of *Cara-cum*, at a Place where he found two different Roads; and judging at first sight that one led to *Mankisblak*, and the other to the Mountain of *Kuran*, he resolved instead of keeping the Fields any longer, as he had

had till then done, to avoid meeting much People, to enter the first Village he found on the Road to get Intelligence ; arriving afterwards at a Village which was inhabited by Turkmanns, without his knowing it, he asked a Lad whom he saw near the Road what sort of People inhabited that Village ; and the Boy having reply'd we are *Kisilasaks* ; *Abulgazi Sultan* said to him, " How then came ye here, since you belong to *Mankisblak*?" To which the Boy answer'd, " That is true ; but the *Callmaks* having driven us out of our Habitations three Years ago, we came to settle here, and did not build us Houses till this Year." After which *Abulgazi Sultan* inquiring who were their Neighbours, the Lad named five or six Turkmann Families of the Tribe of *Irsari*, of *Abulgazi Sultan's* Acquaintance, which dwelt not far from thence. *Abulgazi Sultan* being extremely glad to find by what the Boy told him that he had pass'd out of the Dominions of the *Persians*, went directly to the Village, and making himself known to the Inhabitants, was receiv'd by them with extreme Joy, and at their Intreaty determin'd to pass the Winter with them ; but as soon as Spring came he repair'd to the Turkmanns of the Tribe of *Taka*, who dwell near the Banks of the River *Amu*, at the Foot of the Mountain of *Kuran* : With these last he staid two whole Years, and from thence he went to *Mankisblak*, where he found no more than seven hundred Families which were reduced under the Obedience of the *Callmaks*. The *Chan* of the *Callmaks* receiving an Account of the Arrival of *Abulgazi Sultan* in his Dominions, sent to him forthwith one of his principal Officers to invite him to his Court*. A-

[* 'Twas at this time *Abulgazi Sultan* learned the Mogul Language, in which he wrote his History.]

*Passes the
Persian
Borders.*

*Part of
Chowa-
razm in
Seabos
of the
Callmaks.*

bulgasi Sultan accepting of the Invitation, the *Chan* of the *Callmaks* received him kindly, and treated him with all imaginable Distinction the whole Year he remain'd with him; after which *Abulgasi Sultan* having form'd a Design of going to *Urgens*, he suffer'd him to depart with many Marks of Friendship and Regard.



C H A P. XII.

Of the Reign and Death of Abulgasi Chan.

Abulgazi Sultan proclaimed Chan in the Year 1053, (called Gilan or the Serpent) the Turkmanns proclaimed him Chan six Months after his Death in the Country of Arall, towards the Entrance of the River Amu, into the Sea of Mafanderan, which happen'd in the Year 1054, called Choi or the Sheep. Shariph Mahamet Chan his Brother died in the Year 1052. Imam Culi Chan of Great Bucharia died also during that time, and his Brother Nadir Mahamet Chan had assumed the Scepter after him. Ispbander Chan, who was dead since the Year 1044, had left his two Sons called Yushan Sultan, and Asbraf Sultan, who was in possession of Cajuk and Hassarassap. Abulgazi Chan seeing himself secured in the Possession of the Towns of Urgens and Vasir, press'd the Turkmanns who dwelt within the Domains of the Princes his Nephews, to submit to him, but they absolutely refused to do it, and put themselves under the Protection of Nadir Mahamet Chan of Great Bucharia,

after sending *Ashraf Sultan*, youngest Son of *Ispbandiar Chan*, to the Court of the *Shah* of Persia to be brought up there: Upon which *Abulgazi Chan* having sent twice to pillage the Habitations of the Subjects of *Chajuk*, *Nadir Abulgazi Mabamet Chan* placed Commanders and strong Garisons in the Towns of *Chajuk* and *Haffaras-sap*, and sent the Widow of *Ispbandiar Chan* to dwell in the Country of *Kanski*; having afterwards conferr'd the Government of those two Towns, and the Lands of their Dependence, with all their Revenues, on his Grandson *Kasim Sultan*, Son of his eldest Brother *Chifferan Sultan*, *Abulgazi Chan* resolved to pay him a Visit: To this purpose, having in the Evening embark'd his Infantry in the Country of *Arall*, with Orders to reascend the River of *Khesill* as far as the Bridge of *Tash Kupruck*, and wait for him there, he follow'd by Land with his Cavalry; but arriving at the Place of Rendezvous, he took only such few Infantry as he found had debark'd, and having order'd his Cavalry to wait in that Place for the rest of his Infantry, he advanced towards a Burrough not far from *Chajuk*, called *Candum*, where he arriv'd at Day-break; and passing a Brook which was betwixt him and *Chajuk*, he hid a hundred and eighty of his Men on his Left in a Valley, and with sixty Archers and twenty Musketeers advanced directly up to the Town, with Orders to his Men not to fire till they saw him fire first.

The Enemy perceiving that there was a Party of the Troops of *Abulgazi Chan* in the Neighbourhood of the Town, made a Sally upon them with a thousand Men, of whom there were seven hundred in Coats of Mail, tho' there were not above five so accoutred in all

his Troop. *Abulgazi Chan*, without being dis-
may'd at the Numbers of his Enemies, drew them
very dextrously to the Place where he design'd,
and thus resolutely marching up to them, his
Archers and Musketeers gave them so rude a
Salutation at twenty Paces distance, that having
drop'd many of them, the Enemy lost much
of their first Fury; and those who lay hid
in the Valley coming to charge them at the
same time in flank, they fell into Confusion,
and fled towards the Town, *Abulgazi Chan*
who had only Infantry, not being able to pur-
sue them; and as after this Action the Enemy
kept themselves shut up within the Walls of the
Town, *Abulgazi Chan* return'd to *Tashkupruk*, and
having caused several Villages about *Chajuk* to
be plunder'd, he sent his Troops into Quarters.

*Here Abul-
gazi Chan
ends his
History.*

The Reader is to be inform'd that thus much
of this Book hath been written by *Abulgazi
Chan*, and that being hinder'd by a grievous
Sickness from finishing it intirely, he gave the
Care of it at his Death to *Anisba Mahomet
Bayadur Chan*; who, to obey his Father's Or-
ders, has added that which follows.

*Revolution
in Great
Bucharia.*

Some time after *Nadir Mahomet Chan*, hav-
ing recalled his Grandson *Kasim Sultan* from
Chajuk, sent one of his Lords called *Yacup*, to
Hassaraffap, to take on him the Government
of what he possessed in the Country of *Cha-
rass'm*: Upon which the *Turkmans* who dwelt
at *Chajuk*, and thereabouts, all retir'd to the
Country of *Tarchan*; in the mean time *Nadin
Mahomet Chan*, having been driven from the

Throne by his vassal Lords, on account of his
harsh Treatment of them, they set up his Son

Abdulasis Sultan in his Place. Upon the News
of this Revolution, *Abulgazi Chan* marching to

Chajuk in the Year 1056, called *Tauk*, or the

Hen,

*a. Dom.
1640.*

Hen, he found no difficulty to possess himself ^{Abulgazi} of it; after which he caused Proclamation to ^{Chan} be made that all the *Turkmans* who had quitted ^{takes Cha-} ^{juk.} their Habitations on account of the late Troubles, might freely return home, upon his Promise never to think for the future of their past faults. Upon these Assurances, those of the *Turkmans* who were dispersed about the Country on the other side of *Hassaraffap*, sent to him three of their Chiefs called *Juslum Bayadur*, *Din Mabamet Onbegi*, and *Uruss Onbegi*, at the Head of eight other Deputies from their Body, to represent to him that they were his oldest Servants, and that they had never submitted to any other Authority, after they had once promis'd him fealty at his Return from *Great Bucharia*: Lastly, that they believ'd they had reason to hope that he would receive them into his Favour. Upon which *Abulgazi Chan* gave them to understand in answer, that he was going to take Possession of *Hassaraffap*, and that there all the *Turkmans* who had sent them in quality of their Deputies might come to him to tender their Faith and Homage. Departing afterwards for *Hassaraffap*, he caused his Tents to be set up before the Town, and the *Turkmans* repairing thither according to his Orders, he sent them word, that intending next Day to give a great Feast, he desir'd they would provide his Kitchen on that occasion with Store of Milk, and all sorts of Beasts; which having been executed to his Satisfaction, ^{Causes} ²⁰⁰⁰ he treated them at first very splendidly; but to-^{Turk-}wards the Evening, he caused them all to be ^{to} *manns to be killed*, to the Number of 2000 Persons: and ^{a Feast.} after he had sent to plunder their Habitations, he return'd to *Chajuk*.

Gomada
Awal.

Abulgasi Chan, not satisfy'd with extirpating these, went in the Month *Dsamadi Awall*, of the Year *It*, or the *Dog*, with some Troops to the Country of *Tarchan*, to find out the *Turkmanns* who had quitted *Chajuk* after the Departure of *Kasim Sultan*. At his Arrival in the Country of *Tarchan*, the greatest part of them fled to the Country of *Bamaburinak*; and the rest having been put to the Sword, he return'd to *Chajuk*. *Abulgasi Chan*, in the Year *Zizkan*, or the *Mouse*, entring into the Country of *Bamaburinak*, to dislodge the *Turkmanns* who had fled thither from the Country of *Tarchan*; those of them who knew not where else to go, sent their Wives and Children to the Country of *Arall*, and retrench'd themselves among the Ruins of some old Walls under the Command of one of their Chiefs called *Chabar Chodsa*, with a Resolution to sell their Lives dear. *Abulgasi Chan* finding them in this Situation, made them some Proposals of Accommodation; but as they durst not trust him, they resolv'd to march a foot out of their Intrenchments, and to throw themselves desperately upon the Troops of the *Chan*; but they were so well receiv'd, that not one of them escaped. The Day after this Action, *Abulgasi Chan* detach'd some of his Men towards the Country of *Arall*, in quest of the Wives and Children of the *Turkmanns*, who had lost their Lives on this Occasion, and return'd himself to *Chajuk*.

Callmaks
defeated.

In the Year *Sigir*, or of the *Cow*, a Lord of the *Callmaks*, of the Tribe of the *Kurlauts**[†], being come with some Troops to *Kah*, caused much People to be killed, and carry'd a great Number of the Inhabitants of that Town into

* The Tribe of the *Kurlauts*, is sprung from the *Mogulls*, according to what our Author relates, p. 53.

slavery,

slavery. Soon after another *Callmak* of Distinction, of the Tribe of the *Torgauts**, called *Boyan*, coming into the Country of *Charass'm* to traffick, and with him several other Merchants of his Nation, *Abulgazi Chan* let them finish their Business quietly; but fifteen days after their Departure he set out in pursuit of them, and coming up with their Rear on the Frontiers of the Country of *Juguruk-bash*, he defeated them intirely: After which resting some Hours in that Place, to give his Men time to share the Booty, and his Horses to breathe, he went in pursuit of the Body of that Troop. At his Approach the *Callmaks* seeing no possibility of escaping him, resolv'd to give a vigorous Charge; but their Commander *Boyan*, having been wounded in the Shoulder in the beginning of the Action, and the Standard-bearer made Prisoner at the same time, Confusion seized them, and they all took themselves to flight with their Commander, leaving all their Effects a Prey to the Troops of *Abulgazi Chan*; after which that Prince return'd into his Dominions.

The chief of the *Turkmanns* of the Tribe of *Abulgazi* the *Bairatzs*, called *Adi*, having always been *Chan chas* an Enemy to *Abulgazi Chan*, he resolved in the ^{stifles the} Year *Tausbkan*, or the Hare, to go and chastise ^{Turk-} the *Turkmanns* of that Tribe, and put their ^{manns of} *the Tribe* Chief to death. To that purpose, being on his ^{of} *Bairatzs*. March with some Troops towards the River *Kurgan*, about which that Tribe had then their Habitations, he caused all the Villages which he could find of the *Bairatzs* to be intirely ruined; but that where their chief *Adi* resided was so well hid, that *Abulgazi Chan* employ'd se-

* The Tribe of the *Torgauts*, is a Branch of the *Virats* ; agreeable to what our Author relates, p. 41.

veral days in vain looking for it Nevertheless, as he had caused all the Dwellings of the *Bairatzs* thereabouts to be destroy'd, his Men on that occasion fell into so great a scarcity of Bread, that a Horse was given for a small Loaf, which obliged several out of the Body of his Troops to desert. At length a Merchant of the Tribe of *Taka*, of the *Turkmans*, called *Avanash*, having fallen into the Hands of a Party of the Troops of *Abulgasi Chan*, that Man who was perfectly acquainted with all the Passages leading to that Village, having gone often there on account of his Trade, conducted *Abulgasi Chan* and his Troops thither; and as *Adi* put himself in a Posture of Defence, he was kill'd in the Action by a Musket-shot, and his Village intirely demolish'd: After which *Abulgasi Chan* return'd to his usual Residence.

*Chastises
other
Tribes of
the Turk-
manns.*

Abulgasi Chan being resolv'd to reduce the *Turkmans* so low, that they should not be able to make any Disturbance so easily for the future, he went in the Year *Gilan*, or the Serpent, to chastise the *Turkmans* of the Tribe of *Ge-mergemilli*: and in the same Campaign he found occasion to chastise those of the Tribe of *Sarik*; not to mention several other Expeditions which he made on divers other Occasions against the *Turkmans*, of which he kept no Account, because it was not worth the while.

*Invasion
of the
Callmaks.*

In the Year *Lu*, or of the Crocodile, three Lords of the *Callmaks* of the Tribe of the *Torgauts*, called *Mergan Taisha*, *Ochzutaba* and *Togull*, came with their Troops to make an Invasion upon the Lands of *Hassarassap*, and there intirely ruin'd a Village called *Jesdus*; being inform'd afterwards that there was much Cattle at another Village called *Danigan*, they went thither

thither likewise, and having taken a great Booty both of Prisoners and Cattle, they propos'd to return. *Abulgazi Chan*, who was inform'd that there were many Parties of *Callmaks* on the Frontiers, without knowing they had actually invaded his Territories, was come during these Transactions to *Haf-sarassap*, intending to make a Journey into Great Bucharia; but fearing lest the *Callmaks* should take Advantage of his Absence to fall upon his Dominions, he chang'd his Resolution and sent a Courier to *Abdulasis Chan* of Great Bucharia, advising him to be upon his guard, for that the *Callmaks* hover'd upon his Frontiers with strong Parties, and made terrible Havock wherever they came. That Courier having set forward to execute the *Chan's* Orders, learn'd at the Passage of a River which was in his Road, that the three above-mention'd Lords of the *Callmaks* were actually return'd with a considerable Booty which they had taken from the Subjects of his Master; upon which returning in great haste, he arrived ten days after his Departure with that News to *Abulgazi Chan*. Upon this Advice *Abulgazi Chan* mounted Horse immediately to pursue them with all the Troops he could get together, notwithstanding all his Officers could do to dissuade him from that Enterprise, by representing to him the little likelihood there was of his coming up with the *Callmaks*, who were ten days March a head of him. Nevertheless *Abulgazi Chan* having travell'd Day and Night to recover what the *Callmaks* had gained of him, came up at length with their Rear-Guard near the Moun-

*Abulgazi Chan de-
feats a party of Callmaks.*

Mountain Irder, and falling upon them on a sudden, slew some and took others Prisoners, but the greater part of them saved themselves by flight; understanding afterwards that the gross of the *Callmaks* was not so far advanced but they might yet be overtaken; he caused all the Prisoners to be slain, that they might not embarrass him on the Road, and put on in pursuit of their Comrades.

Overtakes
another
Party of
the Call-
maks.

The *Callmaks* seeing him approach them, and being willing to avoid coming to Blows with him, divided themselves into three Parties, who fled by three different Roads; but *Abulgasi Chan* continuing still to press upon them, at length overtook *Ochzutaba* and *Togull*, two of the *Callmak* Lords in the Country of *Segeri-rabat*, where they were so well intrenched, that it was impossible to force them: But as on the other side the *Callmaks* durst not fall forth to continue their Journey, they sent all the Booty they had taken on that Occasion, together with their Bows and Arrows to *Abulgasi Chan*, intreating him to pardon them for having destroyed the two Villages above-mentioned, in regard they did not know they belong'd to his Dominions; that their Design was to make an Invasion into *Great Bucharia*, and that it was only by straying out of the way that they came into his Territories; that they would give him their Oaths, not only never to return any more into his Dominions to do the least Damage, but more than that, if they ever came to know that any other Lords of their Nation took up Arms against him, they would immediately advertise him of it, and even assist him against them in case of need. Whereupon

upon *Abulgazi Chan* having called to mind *Lets them* that the *Callmaks* of that Tribe had never ^{go un-} *punished.* incommoded the Subjects of his Dominions before, he sent them their Arms, and suffer'd them to return home peaceably. At his Return, *Abulgazi Chan* rais'd *Jadigar Innak*, who till then had commanded at *Hassaraffap*, to the Dignity of first Lord of his Court; and after he had loaded him with Presents, he carry'd him with him to *Chajuk*, and gave him the Name of *Jadigar Atalik.*

After these several Expeditions, *Abulgazi Subhan Chan* design'd to pass the rest of his days ^{Culi Chan of Balk,} in repose, and to regulate the Affairs within his Dominions, when *Subhan Culi Chan of Balk* sent an Ambassador to represent to him, ^{craves Assistance of} that having neither Father nor Brother, he ^{Abulgazi Chan a-} had recourse to him, who was to him in ^{gainst A-} place of Father and Brother, in the streights ^{bulaziz} to which he saw himself reduced by *Abdula-Chan.* *sis Chan of Great Bucharia*, who had taken the Field in order to deprive him of the City of *Balk*, and to put him to death who was the lawful *Chan**; concluding, that he

*. The Sieur Bernier informs us, that during the Course of that War (between the Chans of Great Bucharia and of Balk) the Chan of Great Bucharia, called in on his side the Great Mogull Shah Gehan to his Assistance, and that that Monarch actually sent him a good Army under the Command of his Son Aureng Zeb; that with these Succours, Abdulasis Chan laid Siege to Balk; but when he was upon the Point of taking it, he conceived a Jealousy of Aureng Zeb, and suspecting that Prince might take a fancy to keep that Town to himself after it was taken, he struck up a Peace all of a sudden with the Chan of Balk, and sent back Aureng Zeb, with his Troops, into his own Country.

conjured

conjured him to take Arms in his favour against *Abdulasis Chan*. *Abulgazi Chan* considering that *Subban Culi Chan* was his near Relation, as being marry'd to his Niece, the Daughter of *Sharipb Mabamet Chan*, and calling to mind at the same time the Treachery with which *Abdula Chan* of Great Bucharia had formerly treated the Princes of the Posterity of *Akattai Chan*, his Uncles and near Kinsmen, by putting them inhumanely to death, after he had drawn them by Fraud and false Promises out of the Town of *Vasir*, he thought fit to lend his Assistance to *Subban Culi Chan*; and advancing in the Year *Koi*, or of the Sheep, with a strong Body of Troops into the Province of *Kogertlik*, which is situate upon the Frontiers of Great Bucharia, he detach'd one of his Officers called *Bik Aly Inak*, with a Body of ten thousand choice Men towards the Town of *Carakul*, which belongs to Great Bucharia, and went himself in Person to take the Town of *Siuntzbala*, which he caused to be intirely ruin'd, with thirty or forty Villages in the Neighbourhood of that Town; after which he return'd into the Country of *Kogertlik*, where three days after *Bik Aly Inak* came to join him with his Detachment, after having plunder'd the Town of *Carakul*.

*Abulgazi
Chan in-
vades
Great Bu-
charia.*

*Abulgazi
Chan in-
vades
Great Bu-
charia a
second*

Abulgazi Chan after that made a Tour to *Chajuk* to regulate some Domestick Affairs, and returning a while after towards the Frontiers of Great Bucharia, he made a second Invasion the same Year into the Lands subject to *Abdulasis Chan*. In this Expedition he went in Person to *Carakul*, which he caus'd

caus'd to be plunder'd a-new, because he found a great Number of the Inhabitants of that Town had return'd thither after the Departure of his Troops: From thence passing on to the Province of *Gordish*, the Lords who were charg'd with the Affairs of Government on the Frontiers, in the Absence of *Abdulasis Chan*, who was at *Carshi*, which also was under his Dominion, came to meet *Abulgasi Chan* with fifteen thousand Men, but he intirely defeated them, insomuch that scarce a thousand of them escaped, a great part of whom having thrown themselves into *Carakul*, *Abulgasi Chan* went in quest of them; and after slaying some of them, and making the rest Prisoners, he caused the few Houses which still remain'd in that Town to be burnt; after which he return'd into his Dominions.

In the Year *Bizin*, or the Ape, *Abulgasi Chan* went to take the Town of *Zardui*, which belongs to Great Bucharia; and after he had intirely ruin'd it, and plunder'd the Country round it, he return'd to *Chajuk*. In *charia*.

In the Year *Tauk*, or the Hen, *Abulgasi Chan* having at the beginning of the Spring enter'd again into Great Bucharia, went and ravag'd the Province of *Jaizi*, which extends from the Town of *Carakul*, to that of *Nersem*, and having taken much Booty, was return'd with a great Number of Prisoners upon his own Frontiers; at the same time that *Abdulasis Chan*, accompany'd with *Kasim Sultan*, was on the March with a numerous Army towards the Country of *Kogertlik* to give him a Diversion; but upon the News which he heard of *Abulgasi Chan's* Return to *Charrass'm*,

rass'm, he retired with so much Precipitation, that many of his Men kill'd their Horses, tho no one had Thoughts of pursuing them. In the mean time *Abulgazi Chan* being returned to *Chajuk*, where he had taken a Turn after the Retreat of the Enemies Troops, he made this same Year a second Invasion into *Great Bucharia*, and having ta-

Carmina.ken the Town of *Carmina*, gave it to be pillaged, and returned with considerable Booty and many Prisoners; but in his Retreat, having passed a River over a Bridge which he found there, he caused his Tents to be set up on this side the River, and believing himself very secure in this Place, he order'd that all the loaded Camels and Horses, as well as all the Booty, Cattle, and in general all the Baggage of the Army should begin to march at Midnight, and that the Army should follow at break of Day: After which he laid himself down to rest peaceably, keeping about his Person no more than his usual Guard of a hundred Men, tho his Army consisted of above twenty five thousand.

**Abdolaziz
Chan o-
vertakes
Abulgazi
Chan:** Next Morning, some Hours after his Army had decamp'd, one of his principal Officers called *Chodsam Birdi Atalik*, enter'd into his Tent, and finding him still fast asleep, cry'd to him, "Rise, Sir; is this a time to sleep here?" But the *Chan* made answer, "Who is it that you would have me afraid of, since we have not heard of any Enemies Troops in all this Province?" At the same time one came to inform *Abulgazi Chan* that Troops of the Enemy appear'd on the other side of the River, and in reality it was *Abdulasis Chan*, who was arriv'd at the Head of

of all his Army; for a Beggar who sat by the way-side, when *Abulgazi Chan* was marching towards *Carmina*, and to whom the *Chan* caused an Alms which he asked to be given, hasted to *Abdulasis Chan*, after the Army of *Abulgazi Chan* was pass'd, and inform'd him that that Prince was advanced with a Body of twenty five thousand Men to take *Carmina*; whereupon *Abdulasis Chan* began his March that way immediately with his whole Army. *Abulgazi Chan* seeing the Enemy draw towards him, retir'd leisurely towards his Troops, which were employ'd about passing a little marshy Brook; and in the March he sent Orders to his Commanders, that they should make an end of getting over the Baggage, but that the Troops should halt on this side the Rivulet.

In the mean time all the Enemy's Army, *Abulgazi* to the Number of sixty thousand Men, pursued him closely, and a thousand Horsemen in Coats of Mail detach'd from the Body of the Army, began to press him at the Heels: Upon which *Abulgazi Chan* having gained a Pass which was before him, lighted off his Horse, and made the hundred Horsemen who were with him do the same, to the end they might be better able to make use of their Muskets, with which they were armed. At the same time, he commanded him who carry'd the Ensign to advance in haste towards his Army, the greatest part of which had already passed the Brook, and to cause the Trumpet to sound that they might return: After which he detach'd *Jadigar Atalik*, with thirty Men, to go charge the

B b thousand

thousand Horsemen of the Enemy at the Entrance of the *Defile*, while he stood ready to support him in Person with the rest of his Men, in case he should be press'd too hard. *Jadigar Atalik* executed those Orders with so much Conduct, that having at first stunn'd the Enemy by a clever Discharge which he caused to be made upon them near hand, he knew so well afterwards how to manage his small Forces, sometimes retiring, sometimes advancing on the Enemy as Occasion served; that he disputed the

Bravery of Anushah Moham-med Sol-tân. Passage of that Defile till such time as *Anusha Mahomet Bayadur Sultan*, Son of *Abulgasi Chan*, who was but fourteen Years of Age, coming to his Father's Assistance at the Head of six hundred Horsemen, with three hundred Foot Soldiers behind them, *Abulgasi Chan* found himself in a Condition to march out of the Pass to receive them: But as in the interim the Enemy's Army had time to approach, those thousand Horsemen were soon supported by a great Body of Troops; which having surrounded *Abulgasi Chan* on all sides, would doubtless have mauled him severely, if he had not given four hundred choice Men to his Son *Anu-sha Mahomet Bayadur Sultan*, with Orders to fall furiously upon the Right of a great Squadron, which block'd up the Road from their Army, while he went in Person at the Head of six hundred Men which remained with him, to throw himself upon the Left of the same Squadron; which was executed with so much Success, that having each of them on their respective sides forced the Enemy's Troops,

Troops, they made their way thro' the midst of them, and happily rejoined their Army; which upon the Report of the Danger the *Chan* was in, advanced with speed to deliver him from it.

As soon as *Abulgasi Chan* had put himself at the Head of his Army, he caused it to advance forthwith under the Command of his Son *Anusha Mahamet Bayadur Sultan*, to attack the Enemy's Army, which began already to appear; and as soon as the rest of his Troops arriv'd, he made them advance to the Right and Left of his Son, in order to sustain him. Then the Engagement becoming general, they fought a long time with equal Fortune; but at length the juvenile Courage of *Anusha Mahamet Bayadur Sultan*, who tho' it was the first time he was at such an Entertainment, bore down every thing that stood before him, having turn'd the Balance on *Abulgasi Chan's* side, the Army of *Abdulasis Chan* was beaten, notwithstanding its great Superiority, and the Chan victorious Troops pursued it as far as the above-mentioned River. The Rout of the Enemy was so signal on this Occasion, that a great Number of them who could not gain the Bridge, drown'd themselves in the River; and *Abdulasis Chan* himself, tho' very much wounded, was obliged to pass the River by swimming, to avoid falling into the Hands of the Vanquisher. After putting an end to the Campaign so glorious-ly, *Abulgasi Chan* return'd to *Chajuk*, with a great Number of Prisoners which he had taken in this Action from the Enemy.

The Genealogical History Part IX.

his Arrival in that Town, he gave a splendid Feast to all the Lords and great Officers of his Dominions; and after he had in publick greatly commended the Valour which his Son had shewn in the last Battle, he resigned to him the Town of *Hassarassap*, and gave him Subjects in proportion to enable him to defend it.

*Abulgazi
Chan in-
vades
Great Bu-
charia, and si-
takes War-
dansi.*

*Advances
to the
Walls of
Buchara.*

In the Year *It*, or of the Dog, *Abulgazi Chan* having again enter'd into Great Bucharia, went and took the Town of *Wardancharia*, and *si*; and after he had caused it to be sack'd, he return'd loaden with Booty and Prisoners into his Dominions. In the Year *Bars*, or the Tyger, he return'd a-new into Great Bucharia; and advancing to the very Walls of *Buchara*, the Capital of all the Country, he caused all the Villages of the Territory of that Town to be destroy'd: After which he went and incamp'd before one of the Gates of the City called *Namosga*, which is always shut, except on great Festival days, with a Design to attempt taking of it; but reflecting afterwards that there would be no Glory in making himself Master of the Town, in the Absence of the *Chan* who was at *Samarkant*, and at a time when there were none but Women and *Tadsiks*, or *Burghers*, in the Town, he laid aside the Design till another Opportunity, and return'd into his own Dominions with much Booty and Prisoners.

*Makes
Peace
with
Abdal-
Auz
Chan.*

Abulgazi Chan having by this time arriv'd at the Age of sixty Years, began to consider that there was Blood enough shed to satisfy the Passion of revenging the Murder of the Princes of his House, committed by *Abdula Chan*;

Chan; and that whatever Advantage might accrue to him by continuing the War against *Abdulasis Chan*, it would be acting entirely against the Dictates of his Conscience; any more to persist in giving Disturbance to a Prince who was of the same Religion with himself, while he could more usefully employ his Arms against the *Callmaks* and *Persians*. Guided by these Sentiments, he sent Ambassadors to *Abdulasis Chan* with Proposals of Peace: and as *Abdulasis Chan* desir'd no better than to see an end to so unfortunate a War, and to rid himself the best he could of an Enemy who carry'd Fire and Sword to the very Gates of his Residence, he readily agreed to the Conditions of Peace; and upon the Report which the aforesaid Ambassadors made at their Return to *Chajuk*, to *Abulgasi Chan* of the Success of their Com-mission, he resolv'd to live ever after in ^{Kingdom} good Friendship with *Abdulasis Chan*; and ^{to his Son} having recalled all his Troops from the Fron-tiers of Great Bucharia, he sent them to-wards the Borders of the Country of *Cho-raffan*. After which *Abulgasi Chan* * seeing his Dominions in Peace, resigned the Throne to his Son *Anusha Mahomet Bayadur Sultan*, with a Design to spend the rest of his days in serving God; but he died not long after His Death.

* 'Tis the Posterity of this Prince which reigns at present in Charass'm; for it was his Grandson *Hadsi Mahomet Bayadur Chan*, who sent in the Year 1714, a Minister to Petersburg to treat of an Alliance with the Court of Russia, notwithstanding we know that there has happen'd since then another Revolution in the Government of that Country, without being yet informed of the Circumstances of that Change.

374 *The Genealogical History, &c. Part IX.*

An. Dom. in the Month of *Ramesan*, of the Year 1074,
1663. called *Taujkan*, or the Hare, after he had
reigned twenty Years.

I *Anusha Mabamet Bayadur Chan*, have put
the last Hand to this Book at *Chajuk*, in the
A.D. 1665. Year 1076, called *Gilan*, or the Serpent; and
I have been obliged to do it my self, because
there are very few Persons of Learning in
our Provinces.

The End of the First Volume.





The Reader is desired, before he begins, to correct the following
E R R A T A.

PAG. 3. for *Safi Jula* in the Margin, r. *Safi Allah*. I. 5. instead of, of the
Turf, r. *Mold*; and I. 6. instead of *Earth of the Turf*, r. *Mold of the Earth*.
P. 46. I. 15. dele that. P. 60. I. 3. dele *Chan*. P. 65. I. 3. for were, r. we
are. P. 123, and 141. for *Gaznehen* in the Margin, r. *Gaznīn*, or *Gazna*.
P. 130. I. 28. for *Kiasudin*, r. *Kiyāsadin*. P. 134. I. 16. for *Mern*, r. *Meru*.
P. 135. for *Abascum* in the Margin, r. *Aboskun*, or *Abosghun*. P. 143. r. *Dasht*
for *Dashté*. P. 172. last Line, for 2372, r. 1372. in the first Note, after the
same, r. tho not. P. 187. take away the * I. 28. and set it after *Ulseitu*. I. 19.
P. 194. I. 12. for *Uresses*, r. *Urusses*. P. 206. I. 38. for *Tatars*, r. *People of*
Tatary. P. 208. I. 21. for *Kutleg*, r. *Kutlek*. P. 219. I. 34. for *Subject*, r.
Subjects. P. 223. insert at the bottom, [Title of *Sofi* is improper. See p.
730.] P. 254. I. 37. for *Suttan*, r. *Sultan*, or *Soltān*; P. 294. I. 17.
for *Mahamet*, r. *Mahamut*. P. 300. I. 35. after *Mahamut Sultan*, make a
Comma. P. 325. I. 18. for *Kumkula*, r. *Kumkala*. P. 331. I. 31. for *Sim-
sanzi*, r. *Simsanzi*. I. 32. for *Bukbendu*, r. *Bukbendun*. P. 332. I. 24. dele
the Mother of. P. 357. I. 8. after *Chan*, insert with her eldest Son. I. 13. for
Brother, r. *Son*. P. 365. for *Abulaziz* in the Margin, r. *Abd al-Azīz*.



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